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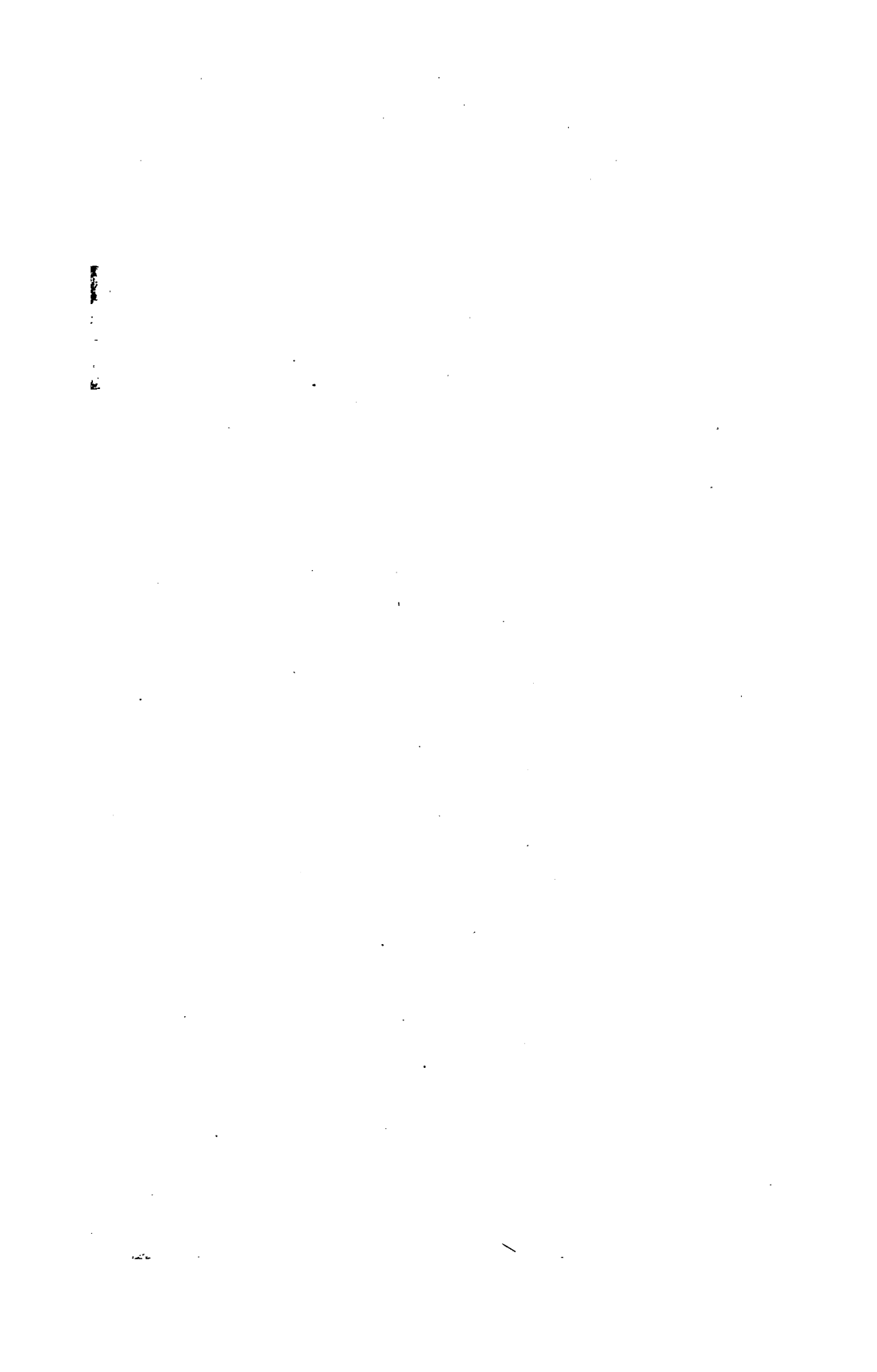












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THE

# Reformed Presbyterian

AND

## COVENANTER.

THOMAS SPROULL,  
JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."  
—Phil. 3:16.

"You should earnestly contend for the faith which was once delivered unto the saints."—Jude.

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# Reformed Presbyterian and Covenant.

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JANUARY, 1866.

No. 1.

## A NATION'S DUTY TO ACKNOWLEDGE CHRIST AS KING.

Substance of an Address delivered in the U. P. Church, near Canonsburg, Pa., August 17, 1865, before an Association to promote the religious amendment of the Constitution. By Rev. Thomas Sproull. Published by request of the Association.

THE amendments which it is proposed to insert in the United States Constitution are: A recognition of God as the source of all authority; an acceptance of the Holy Scriptures as the supreme rule; and a declaration of subjection to Christ as King. As these cover too wide a field to be fully discussed on the present occasion, I will pass by the first two and confine my remarks to the last. I do this the more readily because it is the amendment most earnestly opposed. Besides, if this is gained, the whole object is accomplished; but if this fails, the whole will be a failure. The following theses exhibit the outline of the proposed argument:

I. THE LORD JESUS CHRIST IS KING OF NATIONS.

II. NATIONS ARE REQUIRED EXPLICITLY TO ACKNOWLEDGE CHRIST AS KING IN THEIR CONSTITUTIONS.

III. NATIONS THAT REFUSE TO OWN CHRIST AS KING SHALL BE VISITED WITH SORE JUDGMENTS.

IV. BY SUBJECTING THEMSELVES TO CHRIST, NATIONS WILL SECURE TO THEMSELVES THE GREATEST PROSPERITY.

I. THE LORD JESUS CHRIST IS KING OF NATIONS.—He is invested with universal dominion. Mat. 28:20. "All power is given to me in heaven and on earth." Eph. 1:20-22. "He set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church." Phil. 2:9-10. "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." 1 Peter 3:22. "Who is gone into heaven, an

is on the right hand of God; angels, and authorities, and powers being made subject unto him."

2. Royal titles are given to him. Psalm 22:28. "The kingdom is the Lord's, and he is the Governor among the nations." Is. 32:1. "Behold a King shall reign in righteousness." Isa. 10:7. "Who would not fear thee, O King of nations, for to thee doth it appertain." 1 Tim. 6:15. "The blessed and only Potentate, King of kings and Lord of lords." Rev. 1:5. "Jesus Christ, the Prince of the kings of the earth." See also Rev. 19:16.

3. Nations are commanded to submit to him. Ps. 2:10-12. "Be wise now therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear and rejoice with trembling. Kiss the Son." Ps. 96:10. "Say among the heathen: The Lord reigneth." Ps. 99:1. "The Lord reigneth, let the people tremble." John 5:22-23. "The Father hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father."

4. Nations are threatened with judgments who refuse to submit to Christ. Ps. 2:12. "Kiss the Son, lest he be angry, and ye perish from the way." Ps. 9:17. "The wicked shall be turned into hell, and the nations that forget God." Is. 63:6. "I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth." Luke 19:27. "But those my enemies, which would not that I should reign over them, bring hither, and slay them before me." Rev. 11:18. "The nations were angry, and thy wrath is come, and the time that thou shouldest destroy them which destroy the earth."

5. It is promised and foretold that nations shall submit to him. Ps. 2:8. "Ask, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Is. 72:10-11. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." Ps. 22:27. "All the kindreds of the nations shall worship before thee." Rev. 11:15. "The kingdoms of this world have become our Lord's and his Christ's."

These several positions, sustained by clear scriptural proof, present combined an unanswerable argument in favor of our first thesis. Seeing that Christ has universal dominion assigned to him, and is designated in Scripture by royal titles; seeing that nations are commanded to submit to him, and are threatened with severe judgments if they refuse; and seeing, moreover, that it is predicted and promised that nations shall own Christ as their King, the conclusion is inevitable, that he is by a divine constitution ruler of nations.

● II. NATIONS ARE REQUIRED EXPLICITLY TO ACKNOWLEDGE CHRIST AS KING IN THEIR CONSTITUTIONS.—It is now generally held by the religious part of the community, that nations enjoying the Bible *and Christianity should be Christian*. The question is not—unless *by professed or practical infidels*, with whom in this argument we

have nothing to do—should a nation have a Christian character by some kind of a recognition of Christ? but it is, how is this to be done? or what constitutes a national recognition of Christ? Many affect to believe that the character of a nation is determined by the character of its subjects; if they are in professed subjection to Christ, so is the nation. That this is a mere assumption without any foundation will appear in the course of the argument.

The point which I propose to prove is, that nations are required to acknowledge Christ as King in their constitutions. What is a constitution? It is the instrument that contains the terms on which a number of individuals combine together to accomplish some object. A national constitution is the bond of unity among those who constitute the nation. It is, moreover, the expression of the nation's political and moral faith. By the constitution alone can it be determined whether a nation is a republic, an aristocracy or a monarchy. By its constitution its relation to other powers is defined. They know it only as it is described in that instrument. If the constitution is republican, though nine-tenths or even all of the people should become monarchists, the nation would still be a republic. They might pervert the constitution, or they might change it; and one of these they likely would do: but so long as it remained in its integrity, so long the political character of the nation as known to other nations, would remain the same. A practical case will illustrate this. There is in this country a large class of professors of nominal Christianity who hate republicanism, and are in sworn allegiance to a foreign power. Suppose they should become the majority of the people; or suppose that all should become perverted to their faith, so that Popery would be the only form of religion found in the country, that fact would not change the republican character of the government. Though all were in sworn allegiance to the Pope, the government would not on that account be despotic. Until they lay hands on the constitution and conform it to their principles, it would still be republican. The correctness of these views is so manifest that few will be found to controvert them.

And it is by the same test that we determine what is the religious character of a nation. It is in that respect what its constitution says it is. If the constitution does not declare in favor of Christ, then it is unchristian; and while the Constitution retains this negation of Christianity, the nation has no claim to be called a Christian nation. Nothing but such a change of the constitution as will make it recognize Christ in his relation to nations as their King, will deliver it from the dangerous position of being hostile to him.

It adds to the strength of the argument to consider that God deals with nations according to their character, and not according to the characters of the individuals composing them. God taught Israel this truth by the prophet Ezekiel in these words, "*Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of th*

bread thereof, and will send famine upon it, and cut off man and beast from it; though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ez. 14 : 13-14. A nation is a moral person, a subject to the government of God, and in order to escape the punishment due to rebels, it must profess subjection to Him by whom the affairs of the world are administered, and exemplify the sincerity of their profession by obeying his laws.

III. NATIONS THAT REFUSE TO OWN CHRIST AS KING SHALL BE VISITED WITH SORE JUDGMENTS.—If the preceding thesis be proved, this must necessarily follow. If the failure of a nation to recognize Christ as its King is constructive hostility to him, then by that failure the nation is exposed to punishment. God is jealous of his glory; he will not give it to another, nor will he suffer the honor of the crown of Messiah to be tarnished by any national refusal to submit to him. What he says to the church is eminently true in regard to her Head, "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." Is. 60 : 12. The infliction of severe judgments is often deferred; lighter chastisements are sent first to warn and admonish. But if these are disregarded they are followed by sorer visitations, until for their impenitence they are blotted from the face of the earth, and their memory survives only to be execrated. The history of the proudest nations of antiquity verifies these remarks. In the Jewish nation they have their full exemplification. The sad sequel of their history is recorded in the prophetic song taught them by Moses long before their denationalization and final dispersion. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Deut. 32 : 18-19, 30. Let Christ's own declarations put this point beyond all doubt. "He that is not with me is against me." Mat. 12 : 30. "Those mine enemies who would not that I should reign over them, bring them hither and slay them before me." Luke 19 : 27.

IV. BY SUBJECTING THEMSELVES TO CHRIST, NATIONS SECURE TO THEMSELVES THE GREATEST PROSPERITY.—"Righteousness exalteth a nation." Prov. 14 : 34. This rule of national greatness has both its affirmative and negative aspects. Without righteousness no nation can attain to true honor and prosperity. But the foundation of righteousness is to render to God the things that are his. Any other basis is a foundation of sand. The nation only is blessed that owns Christ as King. "Blessed is the nation whose God is the Lord." Ps. 33 : 12. He manages the affairs of providence in subordination to the kingdom of grace. He is "Head over all things to the church, which is his body." Eph. 1 : 22, 23. *Nations are put under him, that he may employ them in carrying forward to its completion the work of redemption assigned to him.*

This if they do not willingly they shall be constrained to do. He maketh the wrath of man to praise him.

In order that they may be active instruments in building up the kingdom of Christ, they must be loyal subjects to his government. Submitting to his sceptre and ruling by his law, they secure to themselves the blessing of his gracious reign. Those who honor him will he honor. While the nations that will not serve him shall perish, those that bow to his authority shall be established and prospered. The condition of the world when Christ shall be acknowledged as Lord of all, is described in Psalm 72: 2-7, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Having demonstrated the correctness of the preceding theses as general truths, I now proceed to apply these to the government of our own country.

1. The Government of the United States is not in the relation of voluntary subjection to the Lord Jesus Christ. This is a sad truth, humbling and disgraceful, but it is one we must neither deny nor conceal. This nation, that has enjoyed from the beginning so many tokens of divine favor, has ungratefully refused to enthrone him as its sovereign by whose hand these gifts have been dispersed. To the command of God, "Kiss the Son," this nation has practically answered, "We will not have this man to reign over us." In the United States Constitution there is not the remotest reference to any power higher than the people. The preamble ignores and repudiates any higher power. Its language is, "We the people of the United States, do ordain and establish this Constitution." This is in accordance with the sentiment in the Declaration of Independence, that "governments derive their just powers from the consent of the governed"—a sentiment which, though true as it regards the *medium*, is most untrue in regard to the *source of power*. And it is most clearly in the first sense that it is used in the Declaration. It is a claim of the right of self-government, free from any accountability to God or his Son in the constitution and administration of the government about to be established.

I am aware that this is denied; and that it is held that the Constitution does recognize God, his Son and law. This, it is maintained, it does not in form but in substance. The first of these recognitions it is alleged is in the words, "I swear," in the oath of office administered to the President. The second, in the word "Sunday," in the section defining how long the President may retain a bill before returning it to Congress: "ten days (Sundays excepted)." The third, in the words, "in the year of our Lord in the date of the Constitution. The words "I swear," it is urg

refer to God by whom men swear, and is a recognition of his being and men's accountability to him. But it should be remembered that the President may refuse to swear; he may affirm. The words are, "I do solemnly swear or affirm." He may prefer the latter, in which there is no reference to God. What then comes of the argument? "Sundays excepted," it is pretended, is a recognition of the moral law, because the fourth commandment requires the Sabbath to be observed. But the section in question does not require the President to observe the Sabbath. It merely does not include the Sabbath among the secular days of the week, not because its observance is required by the laws of God; for then the clause would not have been a mere permission, but a command to observe the Sabbath. It was done wholly in accordance with custom. As it regards the recognition of Christ in the date; in the copy of the Constitution in my possession the words in question are not found at all. Judge Story, whose Exposition of the Constitution I consult, certainly did not see the importance in "Anno Domini" that some have found in these words, or he would not have left them out of the copy found in his book.

But let us bring this matter to a true test. Suppose this nation arraigned at the bar of the King of nations, to answer for its disregard of God, his Son and law. Let the apologists for this neglect be its advocates, and what plea do they present? In answer to the charge of not acknowledging God as the source of power, they say: the President is required to say "I swear," or "I affirm," &c., before he enter on the duties of his office. As it regards the divine law, "Sundays excepted," are words that respond to the command, "Remember the Sabbath day to keep it holy," and merely a permission to keep one commandment implies an obligation to keep them all. And in the words, "our Lord," in the date of the Constitution, the nation obeyed the command, "Kiss the Son." The way this pleading would be treated is best expressed in the words of our Lord in a similar case: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name have done many wonderful works? and then will I profess to them I never knew thee: depart from me, ye workers of iniquity."

2. The American nation, for the dishonor done to Christ by refusing to acknowledge his authority in its Constitution, has been visited with severe judgments. None will deny that God has once and again laid his hand heavily on the nation. Most will admit that there were moral causes for these inflictions. The civil war, the last and most terrible of all these judicial visitations, has left no ground for skepticism on this point. By its continuance in sin, the nation treasured up wrath against the day of wrath, and the revelation of the righteous judgment of God. By the last stroke of the rod of God's indignation, it was wounded near to death. However deeply the sin of slavery entered into the composition of the cup of the nation's iniquity, it was not the only, nor even the principal ingredient. It was itself an effect of an antecedent

cause—a refusal to constitute the nation a voluntary subject of the government of Christ, ruled by his law. Was it to be expected that a people insensible to divine claims would be at all scrupulous about human rights? It may be set down as a rule for judging the actions of men, that those who reject the first table of the law will disregard the second.

It has been often remarked that the finger of Providence in this war has pointed with unerring certainty to slavery as its procuring, as well as its immediate cause. This is admitted; but the admission does not militate against the position we are maintaining, unless it be meant that slavery was the alone cause. To us the finger of Providence points to the rejection of the authority of Christ as the moral cause of the war with a clearness no less distinct. It seems to be in exact harmony with God's way of dealing, to punish rebellion with rebellion—to permit secession in a nation that had seceded from his government. This is retributive justice. And can it be hoped that God will be less ready to put forth his power to bring to subjection a revolted province, than the Government was to subdue the rebel States? It is the promise of God the Father to the Mediator, that his enemies shall be made his footstool—a promise that shall be fulfilled, though it be by terrible works in righteousness. There is given to him a rod of iron, with which he will break in pieces, as a potter's vessel is broken, every power that will refuse to do him homage. With his iron rod he has smitten and nearly broken this nation, and now it remains to be seen whether it will repent and return, and give glory to the God of heaven.

3. It depends on the nation's treatment of the claims of Christ whether it shall receive still heavier judgments, or enjoy the greatest prosperity. If the severe rebuke just given be unheeded, a visitation still more dreadful may be apprehended. Let no one say, The rebellion is now crushed, and we have nothing to fear from any other quarter. Is the armory of heaven emptied? Are the stores of divine vengeance exhausted? Hear God's own words: "Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompense; their feet shall slide in due time; for the day of their calamity is at hand, and the things that come upon them make haste." Deut. 32: 34, 35. "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay fury to his adversaries, recompense to his enemies." Is. 59: 17, 18. The heart of the enlightened patriot trembles for his country when he reflects on the fearful results of a continuance to withhold from Christ the recognition of his royal rights. "Let the potsherd strive with the potsherds of the earth; but woe to him that striveth with his Maker."

There is nevertheless hope concerning us. God is infinitely gracious. He is ready to receive the returning and penitent. *He has ever shown himself willing to forgive the sins of nations turning from the evil of their ways.* The history of Israel abounds



with instances of this. Let then the American people, with a sense of mercies misimproved and warnings neglected, bow down before Emmanuel, and lay the sovereignty of this great nation at his feet. He waits to be gracious. He has granted a respite from the calamity of war. Let it be improved by speedy and genuine repentance and reformation. Let him have the glory belonging to him as Prince of the kings of the earth. Place his name on the front of the Constitution as a declaration of the nation's allegiance to him; and then he will bestow on us the innumerable and priceless blessings of his gracious administration. "With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear will feed; their young ones they shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mansion; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"That people blessed is who be  
In such a case as this;  
Yea, blessed all those people are  
Whose God JEHOVAH is!"

## SYRIA MISSION.

LETTER FROM REV. J. BEATTIE.

LATAKIYEH, October 31, 1865.

DEAR BRETHREN—Ere this reaches you, you will, in all human probability, have seen and conversed with Mr. Dodds, and have learned from him particulars in reference to the Mission, up to the time he left. He and family, in company with Mr. Morgan and family, a missionary of the American Board, occupying the nearest station to the north of us, set sail from Latakiyeh in the beginning of August last, at the close of our summer term, and just after one of the most interesting events in all the past history of our mission—our first communion in Arabic. We had the pleasure of admitting five native brethren to our fellowship on that occasion, and while it was with no little hesitation and anxiety that we concluded to receive them, I am happy to say that their general deportment since the time of their public connection with us has been such on all occasions as to justify our action. May God add *to this little number daily* of such as he will have to be saved. The *first news that reached us* after the departure of our brethren for

the United States, was the melancholy tidings of brother Morgan's death. He died of typhus fever at Smyrna, on the 26th of August. He was not well when he sailed, and on that account left Syria with reluctance. The family spent their last week previous to sailing at our house, and though our acquaintance was thus short, we learned to esteem both Mr. and Mrs. M. very highly. Mr. Morgan was in many respects a rare man, and his death will create a void that will not easily be filled. How mysterious are the ways of Providence, that such a man should be taken away at such a time, when his usefulness, to human eyes, seemed to be the greatest. May the God of the fatherless and widow care tenderly for the afflicted family.

In a letter addressed to Mr. Wylie, a short time ago, I mentioned, I think, our purpose of suspending the boarding school this winter, and of starting district schools, by way of experiment, in different places among the Fellaheen. We have three in operation, containing an aggregate of twenty or more scholars—ten in the Bhamra school with Usuf Jedud, two in Meshareffy with Selim Solih. In Kanjara, where Salim Khalaffy is located, *none* have applied to be taught unless within the last two days. The children wish to learn, but the chiefs prevent them. The people are as yet in slavery, but this tyranny must have an end; already it is beginning to yield; the darkness of superstition, ignorance and barbarism is disappearing before the light of a superior civilization. We see this not merely in the behavior of those who have forsaken their abominations and come forth to the light, but in that secret dread which the Sheikhs have of schools, and the strenuous efforts which they everywhere make to oppose their establishment. In Kanjara, where we have experienced by far the greatest hostility, a council of Sheikhs was convened to take action in the matter of our school there, in which the parents were prohibited from putting their children in the school, "For," said an influential chief, who was there present from Antioch, "*I know these Protestants; by means of their schools, they lead children on little by little, till they succeed in getting them wholly under their influence.*" In the light of such a declaration as this, we have reason to thank God and take courage: "For their rock is not as our rock, even our enemies themselves being judges." They have come to know that the establishment of a Protestant school means not merely the imparting of instruction to a few scholars, but the general diffusion of light and knowledge by the wider circulation of the Scriptures with all their elevating and ennobling influences; that they are centres from which radiate the beaming influences of truth and love, turning darkness to light on every side. Selim Solih, the teacher at Meshareffy, is peculiarly zealous in circulating the word of God. Since opening his school he has disposed of a number of Testaments, &c., among the Fellaheen. I know not whether you have ever yet been made acquainted with this young *man's history*. *He is not a Fellah, but a Greek Christian from this town. When we first came to Latakiyeh, he was among the first*

who patronized our school, and the longer he was with us, the more enlightened he became and the more strongly he became attached to the truth, till at length, amid much obloquy and persecution, he had the Christian fortitude and boldness to make a public profession of the Protestant faith. He is modest and unassuming, and promises, if his life is spared, to be useful in the service of Christ.

The school at Bhamra is in the mission building, which is now completed at a cost of some 8,000 piastres. I cannot speak definitely, as some of the accounts have not as yet been presented to me. The work is well done, and with any kind of attention, the building will last for many, many years. Those who saw it when it was first built, and have seen it now since we have repaired it, say there is no comparison between its present and former condition. The Dr. and I visited Bhamra from time to time as the work of repairing progressed; last week, I went up alone, and spent a couple of nights and a day, and while there had the privilege of witnessing a Fellaheen wedding party, which I will briefly describe before closing this letter, for the sake of those who may feel interested in the manners and customs of this rude people.

The party reached Bhamra about 2 P. M., composed of the people of the village and neighborhood, men, women and children, uniting their utmost energies to honor the occasion. The men, with knives, pistols and short swords crammed into their girdles, in true Fellaheen style, were carrying guns, which they freely used, while the women and children, meagerly clad, were clapping hands and periodically giving vent to wailing shouts, the universal accompaniment of joy on such occasions. In the midst of this rude and promiscuous cortege was the bride, seated on a gray mare, not sideways as ladies sometimes vulgarly ride, but gracefully astride, with a veil drawn closely around, concealing not only the entire person, but also so completely disguising the form as to make it impossible for the stranger to know whether the rider was male or female, except by the yellow slippers tightly wedged in the stirrups of the saddle at each side of the animal—the unmistakable evidence that the occupant of that conspicuous position was of the gentler sex. As they entered the yard of the Mission premises, the workmen on the mission building, and others present who had not accompanied the bridegroom for his betrothed, ascended to the roof of their intended dwelling (an old room formerly used by Mr. Lyde for a kitchen), and with long rods in hand arranged themselves, in accordance with one of their marriage customs, above the doorway, to prevent the bride from entering. The friends of the bridegroom confronted by such resistance, immediately rushed forward with the greatest apparent determination, and seizing like weapons, assailed their opponents with great energy, and for a period of four or five minutes the combatants on both sides seemed so equally matched and sanguine that it was impossible to make a conjecture how the uncertain conflict would terminate. The ones on the roof, however, as is always the case, were soon put to the

worse and surrendered. Then followed a great deal of loud talk, rehearsal of exploits, boasting, &c., when the subject of so much excitement and rude gallantry was removed from the saddle and slowly conducted by some female attendants into her new home, not, however, without, in compliance with another custom, receiving some *striking* intimations over her back and shoulders on entering, from the whips of those who stood above the doorway, that henceforth she was to be duly subordinate to her husband, which in the Ainsairiyeh sense is absolute slavery. She brought a piece of leaven with her, which she stuck to the ceiling as she entered the doorway, indicative of future prosperity and plenty. A short interval now ensued, during which time a hassery or mat was spread on the ground in front of the door, for the reception of the bride, who soon appeared, took her seat on it, and had her veil removed. The females then gathered around her in a circle, a handkerchief was laid on the mat before her, and another of their singular customs illustrated, viz. the presenting of gifts to the bridegroom. A crier was appointed to receive the offerings, proclaim publicly the amount and the name of the donor. When a sum of money or article of clothing was presented, it was received by the person appointed, who placed it on the handkerchief in front of the bride, and then called out with a loud voice, *Shabash* (thanks), such a one (naming him) has given so and so (whatever it was), and then the women and children united in loud acclamations and clapping of hands. The amount collected in the course of an hour was the enormous sum of fifty piastres or two dollars in gold, designed to aid the bridegroom in defraying the expenses of the marriage supper, of which the guests were now invited to partake. They were seated face to face on the ground in two rows to the number of forty or fifty persons, including men, women and children, and down between them was passed earthen and wooden bowls of various sizes, holding from a quart to a peck each, filled with burghal, a kind of hominy made from wheat, and cooked in oil. Each vessel was designed to accommodate from two to four persons, according to the size, and as each lordly dish reached its honored place among the guests, the allotted number for whom it was intended, knifeless, forkless and spoonless, would plunge unbidden into the smoking contents with their bare and dirty hands, with all the greediness of brutes. I am sure it would be no exaggeration to say that I have frequently seen an equal number of swine feeding with as much dignity as I saw those forty or fifty human beings partaking of their rude fare that night. After the eating had progressed for a time, it was discovered that the allowance would be limited, though a bushel and a half had been prepared. The matter occasioned some excitement and talk, the friends of the groom declaring that more were eating than had paid. This little cloud passed by and soon all was quiet again, when suddenly another storm of excitement burst forth, much fiercer than the former—breaking out in another quarter—among the guests themselves, who for some reason seemed to feel insulted.

some saying it was a disgrace, and others that it was wicked, at the same time rising indignantly from their seats on the ground. It was evident to a silent looker on that the feeling displayed could not originate without some real or supposed cause. So I inquired and learned that a few of the more sensitive and refined in taste detected—I know not how, but by flavor I presume—the presence of something in the pot that ought not to be there, and those whose noses savored *very acutely* had no more manners than to charge it to the hens. Whether the report had any foundation or not, I cannot truly say, probably it had; at any rate it caused a great deal of loud talk, and an angry termination of the barbarous drama. Thus passed and ended what I saw of this strange marriage festival, and as I viewed the disgusting picture from the elevation on which I stood, and asked myself the question, what makes me to differ from them? I realized, as I never did before, the blessings of a Christian civilization and the importance of earnest and unwearied effort on behalf of this miserable people.

The cholera still prevails in some places, but its force is chiefly spent. It has performed its mission and gone, and its fruit seems only to be the thousands of dead that have fallen under its sway. The living instead of being impressed, have apparently been hardened by the scourge. Latakiyeh, I may say, has been almost miraculously preserved. We have had no cholera here at all, while in all other places along the sea-board it has at different times appeared. God has wonderfully interposed in our behalf and been our refuge in times of need. Mrs. B. and all unite in affectionate salutations to your respective families.

Ever yours, in the gospel,

On behalf of the Mission,

J. BEATTIE.

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### THE WASHINGTON MISSION.

MANY of your readers no doubt desire to hear something of the condition and prospects of the Washington Mission. I should have written at an earlier day, but not feeling it right to leave my former charge without clear evidence of a call to this field of labor, I did not, at once, fully accept the appointment; but at the suggestion of the Board, came and labored during part of the summer; so that it is now only about six weeks since I removed, with my family, to this city. We are, therefore, only entering upon our work; but have already found that the field is large, the harvest great, while the laborers are indeed few. It is earnestly hoped that in answer to prayer, and by means of the liberality and zeal of the church, many may be added to their number.

Washington, at present, affords a most interesting field for *Christian enterprise*. Under the old rule, it was a moral and spiritual waste—impiety, irreligion, profanity every where abounding.

There are numerous and unmistakable signs of a new era. The evangelical churches without exception begin to give tokens of quickened vitality and aggressive power. Newspaper correspondents, observing these signs, shrewdly remark that "Satan is not to have it all his own way even in Washington."

However great the need and wide the field for missionary labor, this is not the place in which a Mission can be sustained without liberality on the part of the people, and strict economy in its management. To set before the church, in a few words, the simple facts of the case, allow me to quote from an article which appeared in this morning's *Chronicle*. It is a brief statement of indisputable facts, and is only a specimen of what appears in the city papers almost daily:

"HIGH PRICES.—We are constantly receiving communications in regard to the high prices of living in this city, and various are the expedients which our correspondents suggest as remedies for the evil. That it is an evil we are all daily made to feel, for it is a fact generally recognized, that fewer of the necessities, comforts, conveniences or luxuries of life can be obtained for a given amount of money in Washington than in any other city in the Union. Provisions of every kind are abnormally high, the supply of marketing inadequate and inferior in quality, and *house rents are simply enormous*."

To avoid the payment of rents "simply enormous," as well as to give stability to the whole enterprise, the Board of Missions, after receiving the requisite encouragement from liberal minded friends of this Mission (chiefly in the three cities, Pittsburgh, New York and Philadelphia), resolved to build a mission house, and sent one of their number, who selected a lot and made a contract for a house, which is now well on toward completion, and will be ready in a few weeks. The chief peculiarity of this house is not so much that it belongs to the Synod of the Reformed Presbyterian Church as that it is built by "*colored Virginians*," who, during the vicissitudes of the war, judged it to be for their personal interest to take up their abode in the national capital.

The building used for school-room and church was constructed upon the most economical plan. Its walls consist of rough boards standing upright, white-washed inside and out. Floor quite open—the spaces between the boards in many places an inch in width; besides these numerous "knot holes" (which in summer might be esteemed an admirable system of ventilation). The roof consists of boards covered with felting, or thick paper, upon which a coating of tar or pitch is spread, with a sprinkling of sand or gravel—a kind of roof surprisingly common in this city. In the heat of summer the pitch melts and drops through upon the floor, seats and pulpit alike. In all seasons the rain drenches the house in nearly every part, so as to render anything deserving the name of school, for the time being, impossible. Of course, it required a great amount of fuel to keep this building warm during winter. It must be remembered that the building just described was at once *school-house, church, coal-house and lumber-room*; that it *was destitute of desks, recitation rooms*—indeed of school furniture

of any kind, except long benches, which had to be frequently nailed to the floor, many of them so perforated with frequent nailings as to render it almost useless to attempt to fasten them. It was not merely *difficult*, it was *impossible* to conduct a school of two hundred scholars *properly* with no better facilities. It is in no spirit of complaint that I mention these things. Great credit is due to those who, at so little cost, erected a building which has served so good a purpose; and certainly *very great credit* is due to those who, under disadvantages so great, have, through summer and winter, succeeded in maintaining a school. Some improvements seemed almost indispensable to the success of the school and the Mission. Yet it was not judged best to expend much upon a building so frail and temporary. I am happy to be able to say that on application to the Freedmen's Bureau, important aid has been afforded us, by which, at very little cost, we have been able to fit up two school-rooms, one of which is furnished with desks for fifty scholars, the other with fifty chairs for smaller scholars. These improvements, trifling as they may seem, have been a source of satisfaction and encouragement to all connected with the Mission.

The day school is always as large as it is judged best to make it. On the third day after the opening of the school there were two hundred and twenty-five scholars. On the fourth day it was found necessary to send away about seventy-five. The teachers now employed can, with the present facilities afforded, conduct a school of about two hundred scholars. Strenuous efforts have been made to introduce something of order and discipline in the school. Much remains to be done in this line.

We have night school, for adults, twice a week. This is one of the most interesting and encouraging parts of our work. To meet with hard-working and honest men and women hitherto forbidden to learn the very letters of the alphabet; to witness the intense earnestness with which they strive to learn; the unaffected pleasure they manifest upon making the least progress; to observe the deep and hearty gratitude they feel toward all who aid them in their endeavors to advance in knowledge, is an ample reward for the time and toil expended in the night school. Occasionally, and without the least design upon the part of any one concerned, we are presented with sights or scenes deeply affecting and never to be forgotten. Not many nights ago my attention was called to one of these. In a distant part of our large school-room stood a middle-aged woman, holding her primer up into the full glare of the suspended lamp, while every feature of her countenance bespoke the intense desire and earnest determination of a resolute spirit to break forth from the dark prison-house of ignorance. She seemed the very impersonation of all Ethiopia stretching toward the light.

At the close of the night school all rise and sing with strong voice a few verses of a Psalm. It is the uniform testimony of all *teachers I have met with*, that they are always cheered and encouraged at the night school.

The Sabbath school is well attended. The classes are nearly always much larger than in ordinary Sabbath schools. In the manner of conducting it, in the deportment and progress of the pupils, it differs so slightly from Sabbath schools of white children in our churches at home as to render minute description unnecessary. Immediately after Sabbath school we have public worship, which is conducted very much as is usual in our churches, and which is attended with very commendable decorum and propriety. I was much pleased to find that an audience consisting of colored people, and the majority of these children, is quite as attentive as a like audience consisting of white persons. In all our meetings (except the night school and some special meetings) the children are largely in the majority. Some of the old folks seem conscious of an incapacity to keep pace with the younger people, or to enter fully into the spirit of the new times. They continue to think of themselves as poor, good-for-nothing colored folks. I am happy to be able to say that this class is not very numerous, and many of these only need a little sympathy and encouragement to make *them*, like others, hopeful and aspiring.

We have prayer meeting at 4 o'clock in the afternoon of Sabbath. It is also our happiness to have the privilege of attending prayer meeting, or rather "society," every Wednesday evening, in which some eight or nine members of the Ref. Pres. Church, with two or three members of the U. P. Church, unite in singing the same Psalms with which Covenanters for centuries have been wont to cheer their footsteps.

There has been comparatively little suffering or destitution among the colored people during the past summer. But it would be a sad mistake to suppose that they will no longer need the contributions of the charitable. In summer scanty clothing, imperfect shelter, and even a limited supply of food, may be endured without serious consequences. In summer work is usually abundant and wages good. The first fortnight of severe winter sadly changes this state of things. There will be need—there is need for the continuation of the liberal contributions of benevolent friends of the freed people, and it is earnestly hoped that this need will be anticipated, and that the benevolent friends of the freed people will not wait till we are constrained to report to them cases of extreme and heart-rending destitution and misery. Friends, if you wait till the suffering begins—till the report of it reaches you—till organizations can be made, committees appointed, &c., the result will be, that your "warm clothing," your "substantial comforts," will reach us too late to bring down upon you the blessings of such as were ready to perish. Bed clothes and warm clothing of all kinds will be greatly needed. Suitable clothing for children is not only necessary to enable them to attend our day and Sabbath schools, but in very many cases to prevent absolute suffering.

It is impossible, in a brief article, to give more than the merest hints respecting the nature and extent of the work among the *Freedmen*. I feel daily a deeper sense of the importance, the re-



sponsibility and the difficulty of the work to which I have been called. Desiring to rely solely upon the presence and grace of Jesus Christ, I none the less earnestly desire the sympathy and prayers of brethren throughout the church.

J. M. ARMOUR.

Boxes, packages or contributions of any kind for the freed people, should be sent by express, addressed simply, "J. M. ARMOUR, Washington, D. C."

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#### EDITORIAL CORRESPONDENCE.—LETTER V.

BEFORE attempting a hasty view of France and Switzerland, to which I made a brief visit, I return to the presentation of some matters of interest in the British churches, viz.: their theological institutions and their leading workers, beginning with Ireland, as before. Our sister church in that country has had a theological seminary since the decease of the lamented Dr. Andrew Symington, of Paisley. They had previously sent their students to him, knowing at the same time that the influence of the surroundings there was not, for years back, very favorable for their stability in their profession. They have two professors, Dr. Houston and Rev. Thos. Dick, and the seminary sits for two months, August and September. The course is five years. Their laws require that students should have finished their undergraduate curriculum before entering the seminary; but, in fact, there is a part of the college course that runs parallel with the theological. There is, besides, an intersessional list of studies prescribed, and carefully looked after; also some prizes for certain special performances. I found a very general desire among the ministers for an extension of the time of the sessions of the seminary to at least five months. It will probably be effected, as it is undoubtedly highly desirable.

Dr. H. having visited this country, is quite well known personally to our readers, as he is in other respects by his writings. Mr. Dick is, physically, rather a marked contrast to his coadjutor. He is large, over six feet, I judge, and full in flesh, having just made an escape from being corpulent; about sixty-five, perhaps a little over, but without a wrinkle; his countenance smooth and placid, furnishing an inadequate index to the state of feeling within. Mr. D. has been and is still a great miscellaneous reader, and amid the labors of a pastoral charge—Kellswater—has succeeded in amassing a vast amount of information on all important topics bearing upon his calling. As a speaker, he is distinguished for clearness of thought and expression, for masterly analysis of his subject, for apt and powerful argumentation. As a reasoner, he has few equals. He is quick to discern the weak point of an *opponent's argument*, and, if pushed to it, can bear down upon an *antagonist with an overwhelming rush of the most scathing sarcasm. He overflows with humor.* He speaks quick; there is no out-

gush, no declamation or flights : all is solid matter, in the pulpit, or in the lecture-room, or in the church court; delivered with all the impressiveness of profound conviction, perspicuous statement, and convincing reasoning. His chair is Didactic and Polemic Theology.

The number of students was, I think, eleven the last sessions, including one from Scotland.

The General Assembly has two theological institutions, one, of long standing, in Belfast, another, just established, in Londonderry. Both have the requisite buildings, and are endowed. The one in Derry is not only a theological college (they are all "colleges" in Britain; not even the theological schools are "seminaries," as with us), but a complete literary and scientific institution also, and has rather a singular history. Seventeen years ago, when I first visited this country, the Assembly had received a legacy of \$100,000 from a person named M'Gee, for such an institution. Trouble arose regarding it, and only now has it been set a-going. The Assembly chose seven professors, who entered upon their work last fall. Dr. Richard Dill, of Ballymena, is professor of Theology—very capable, as are all his colleagues, as far as I could judge from testimonials in their favor. I could not learn, however, on what grounds such an institution was supposed to be necessary, or where it would get its students. At Belfast is the Queen's College, under Presbyterian management, which furnishes a very complete course, literary and scientific, under the most capable teachers, and for little expense to the pupil; and the theological "college," with Drs. Cooke, Edgar, Gibson, and Porter to conduct its exercises. It seemed to me that this was enough, and that the Derry institution was really not wanted. They thought differently, and, of course, I have no more to say.

The theological course in both is six months in the year, and, I think, but three years—possibly four, and ought to produce good preachers. The number of students I have not learned.

I have mentioned Dr. Cooke. He is the same Henry Cooke who so long occupied the foremost place among the ministers of Ireland; who fought so gallantly the battle of Trinitarian orthodoxy against the Unitarians, who had gained a fast hold in the Synod of Ulster, some thirty odd years ago, having sowed their tares "while men slept." Mr. Montgomery, his accomplished and able opponent, the leader of the Unitarians, also survives. Dr. C. distinguished himself by his opposition to the Papists, and particularly to O'Connell's movement. In the Assembly, he, and a few others of similar views, long held almost, if not quite, undisputed sway. In those days, he was a prompt and energetic leader—intelligent, vigilant, daring, and possessed of precisely that kind of oratory which takes with large assemblies. He is now failing. His voice is feeble; he has lost his *intensity* of mind. Neither physically, nor mentally, is he now adapted for the leadership. Still, he is always in his place in the Assembly, takes part in every matter of importance, manifests as great clearness in judg-

ment as ever, when he speaks, is listened to with great respect, and would be much missed if taken away. He is "stated supply"\* in the congregation of which he was long pastor, and actually performs *all* the duties of a pastor, preaches two sermons on Sabbath, attends all other meetings, visits the sick, and besides, answers as readily as ever calls that are made upon him, to preach elsewhere, even in England, and in the session fills his chair as professor in the seminary. This is a great amount of work for a man who is about *four-score* years old. He is determined not to *rust* out. Dr. C. is a conservative in politics—has long been; and an Irish conservative is one who not only votes against the party of "progress," but who sympathizes strongly with the Established Church there—would not like to see it torn down, or even crippled. Until of late, the majority of the Irish Presbyterians have been conservatives—driven to this position by the political affinity between the papists and the liberals. Now, it is not so to the same extent. The younger class of ministers incline to liberalism, and they are in the majority in the Assembly. Hence, the influence of Dr. C. is not nearly so great as it was. Still, he is highly respected. I may add, that he is, in the best sense of the word, a "gentleman." His character is mellowed by age and large experience. When he rises in the Assembly, it is generally to throw in some remark, deeply imbued with a practically religious spirit, to quote and apply some text of Scripture, or to give out some of the results of his ripe and rich experience. He took a deep interest in our mission. I spent some hours in his company at his own house, and will recollect them with interest. Dr. C. is far from being a common man, and he has had a more stirring history than usually falls to the lot of ministers of the gospel.

Dr. Edgar was formerly a minister of the Secession Church, but entered the Presbyterian with that body about a generation since. He exercises a very large influence. He is particularly active on the subject of missions. I found that on this, in its home aspect especially, he is regarded as the leader. He has been very active also on the question of temperance, and was a fast and outspoken friend of the North during our war, as most of those who have visited our country. Unfortunately, I did not meet him. He was absent from the Assembly, through sickness. He is one of the pillars of the church in Ireland.

Rev. John Rogers, of Comber, is a notable man. He is a leader among the party of progress (political) in this church; is very active in the political arena, and is, of course, hated very heartily by the conservative party. He was moderator of the Assembly in 1863 and 1864—a very unusual circumstance, unprecedented, I believe. His second election, I was told, was owing to the fact that the old leaders, partly as such, and partly as conservatives, refused, in 1863, to accord him the respect due to his office. It fell to his lot, as chairman of a committee, to transact with the *Government* in reference to three things—the increase of *Regium*

\* Professors cannot be pastors in this body.

*Donum*, the appointment of chaplains from the Irish Assembly to the army in India, and to stations at home. Mr. Rogers did not gain any additional reputation in connection with this appointment. No increase of the *Donum* was given. On the contrary, Lord Palmerston intimated that the current was now running in the opposite direction, a hint that they might be satisfied if they retained what they had already gotten. As to chaplains for India, the committee assented to an arrangement by which the name of any minister nominated by the church in Ireland should be submitted for approval to the Established (!) Presbytery of Edinburgh. This brought down a storm of indignation when it came before the Assembly. Dr. Cooke was most earnest against it—unexpectedly so, I think; for he has long been regarded as too yielding where Government and its religious Establishments are concerned. It was defeated; and as to *Regium Donum*, while there was no formal opposition arrayed against it, there is a party beginning to rise of that sort, and I had the pleasure of hearing a speech by Rev. Mr. Berkeley, of Lurgan, as outspoken against its continuance as could be well uttered at present. Evidently, he did not stand alone.

Mr. Rogers was ready to give all the help he could in promoting the ends of our mission. He was to have introduced me to the Assembly; but unhappily, a Liberal mass meeting was held this evening—it was in the midst of the canvass for members of Parliament—which he thought it his duty to attend, and thus he was absent. His place was, however, admirably supplied by Rev. Mr. Russell, of Strabane, who exerted himself and secured me a place on the platform, where I advocated as well as I could, under the circumstances, the cause of the Freedmen. Mr. Rogers is about fifty years of age—kind, hospitable, affable; industrious and earnest.

Our readers are aware that the year 1859 was marked by a wonderful season of excitement on religious subjects in Ireland, extending partially into Scotland. Prof. Gibson had visited this country in 1857-8, and upon his return had published an account, not altogether, I presume, an unvarnished one, of the religious stir that had arisen in some places that year. Noon-day prayer meetings, or something similar, only a great deal "more so," broke out in Ireland; not a mere religious interest, but a singular movement, marked by "prostrations," "fallings," and swoonings,—the subject of them lying occasionally for days, apparently unconsciously. It ran like wildfire. Was this an effusion of the Holy Ghost? A great work of God's gracious power? This was the question before the Christian community, and various answers were returned. Many—the majority of the Presbyterians—took the affirmative, some doubted, others replied in the negative—that it was a physical disease, so far as the "prostrations" were concerned at least, a well known nervous affection. I am safe in saying that the promoters of this movement did not find their expectations fulfilled in the result; converts did not hold out, the

period of intense excitement was soon replaced by great coldness in many instances, and to a very limited extent could any "fruit" be found where there had been so much promise. Still, many of them yet claim, that good has resulted, that there is more life and earnestness among the ministry, and, upon the whole, more of a devout and working spirit in the church.

The subject was up before the Assembly, particularly in two interlocutory morning meetings. I was informed, that while the above view was generally held, *not one* undertook the defense of the "prostrations;" and, certainly, if any considerable proportion of the statements that I heard from eye and ear-witnesses regarding the scenes that then took place in promiscuous meetings of the sexes, in the open air at times, and after nightfall, were true, it is hard to conceive how anybody ever could have imagined such things to be the work of the Holy Ghost.

Besides the interlocutory consideration of this matter, it made its appearance in the report on the state of religion, which, admitting that the present was a season of coldness and declension, indorsed the year 1859 as a "Year of Grace." In the discussion that ensued—it was an evening meeting and a large audience present—the remark was made with great emphasis, that those who disputed this "were of ambitious aspirations or infidel tendencies." There is in Belfast a pastor, Rev. Isaac Nelson, who all along denied that the scenes of 1859 were a genuine "Revival." He was outspoken. He resorted to the press, published largely on the subject, and made himself felt and feared. He was, at the moment, standing directly before the platform and looking up into the eyes of the speaker. As soon as an opening occurred he stepped on the platform, evidently greatly roused, and for half an hour poured out the most vehement and impassioned address I ever listened to. It was altogether a scene to be remembered; an excited audience, a speaker boiling over with the most intense feeling, the frequent plaudits of his hearers, the importance of the subject, presented a combination of circumstances calculated to rouse the passions of the auditors, not often paralleled. The climax was reached when Mr. N. closed by saying—almost by shouting: "I am prepared to prove that that year which has been proclaimed as Ireland's "Year of Grace," is, so far as Presbyterianism is concerned, "the year of Ireland's DISGRACE."

I think we shall not hear much more of the "Revival of 1859."

There are others, ministers particularly, with whom I became acquainted in Belfast, while prosecuting the object of our mission, endeavoring to enlist their influence in our favor, of whom I would gladly speak if there were room: as the aged Dr. Morgan, Dr. Knox, the Secretaries of the Home Mission Department, Messrs. Bellas and Spear, and Mr. Hanna. I found them all ready to sympathize with our object; most of them put their names to the circular *which we issued, but which, for various reasons, did not, I regret to say, bring large pecuniary returns; not at all in proportion to the labor spent in getting it up.*

I shall now leave Ireland. Not that I have exhausted my observations there, but it is necessary to hasten. A good deal lies before me still. I was in Ireland about five weeks, from June 24th, engaged most of the time as diligently as my health allowed in enlisting as many as I could in favor of the effort we proposed on behalf of the freedmen, laboring alone for three weeks and more; subsequently in connection with Messrs. Wylie and Milligan, who arrived about the middle of July.

The Free Church of Scotland has three Theological Seminaries—colleges they call them; one at Edinburgh, with one hundred and twenty students; one in Glasgow, with eighty; one at St. Andrew's, with forty; two hundred and forty in all last year. The course of study in all these is the same, and differs little from that pursued in our own Seminary. The time occupied is four sessions, of between five and six months each, opening November 1st, and ending in the April following. These are all provided with able professors, and with the appliances which such institutions require for effective working. The Scotch know how to do such things, and, canny as they are, will never attempt to save where saving would involve ultimate greater loss, and loss of things more valuable than money. I know little of the details of these "colleges," except of that in Glasgow. The buildings there are conspicuous and sightly; they are in the west end, on an elevated knoll, having three square towers visible from every quarter except the east. The staff of professors is complete. Dr. Patrick Fairbairn is President, and certainly none could be found better qualified for the post. He is widely and most favorably known by his works on the Typology of Scriptures, on Hermeneutics, on Typical Forms, and by his Imperial Bible Dictionary; the last yet incomplete, but rapidly progressing under his diligent hand and care. Dr. F. is a fine specimen of a man. His age is near sixty. Fully six feet in height, robust, active in his movements, he presents none of the physical marks of the close student and almost unceasing writer. And yet, he is both. He is as accessible as a fully worked professor and publisher ought to be—very friendly and sufficiently communicative, ready to every good work. He impresses even the occasional visitor—he did me—as a man in whom there is a vast reserved fund—that he is greater than any or all of his works. He professed himself highly pleased with the purpose to educate chosen colored youth, and, while regretting that the season was not favorable, and our time too short, assured me that large funds could be secured by a suitable agent who would spend the winter in Scotland.

Professors Dr. Burns and Dr. Gibson I did not see. The latter was absent, and the toilsomeness of a long city journey in excessively hot weather, prevented me, in the midst of visits to other ministers, from seeing the former. Dr. G., however, I heard much of. He is one of the strictest and oldest fashioned of the Glasgow *Free Church men*. He is opposed, for example, to the projected *union with the U. Ps.* The principal ground of his opposition is

a fear that they are not thoroughly orthodox on the doctrine of the atonement. A few years ago—a little more than twenty—Rev. Mr. Morrison, a U. P. minister, taught doctrines almost identical with the New Haven theology, as it was formerly called in this country—or new Hopkinsianism—the same that caused a division in the Presbyterian Church in 1837. He was taken to task, and left the body and made a new denomination, which has so grown that in many towns in the west, especially, as well as in the larger cities, there are churches of this sect. It is feared by some that the heaven was not all purged out, and the more, because subsequently the late Dr. Brown and Dr. Balmer were also subjected to trial on the charge of error. They were acquitted. Some say wrongfully. In consequence of this state of facts, one of the members of the committee of the Free Church on the union, proposed to call out a distinct statement of the present views of the U. P. Church in their own language. The committee declined to ask them to do this, and the Assembly sustained the committee. The gentleman I allude to left the committee; would have nothing to do further with the union negotiation, and has published a pamphlet explaining his course and his views. Prof. Gibson aids him. In fact, he would not be difficult to form him into a Covenanter, and a good deal better one than some that still claim the name in Scotland.

The fourth professor is Rev. Mr. Douglas, who has the chair of Oriental Literature. He is, comparatively, a young man; not far from thirty-five. I found him a most genial, cordial and confiding gentleman. He entered at once, and earnestly into our plan; indeed identifying himself with it as far as he could. Gave his name, as did Dr. Fairbairn, to our circular, and in every way possible showed himself most friendly. I regretted much that I had not leisure to see more of him, and that, when I might have spent a little time with him, I did not find him at home. For the Free Church professors have no pastoral charges, and it was difficult to find them in the month of August; as in fact, it was even the same with the pastors, for it was their vacation, and, hence, two or three calls might be made without ever finding them in.

I called upon others of this church, as Rev. Andrew A. Bonar, the biographer of M'Cheyne; Drs. Henderson and Sommerville; Rev. Mr. Lorimer, the author of a work on the Deaconship, and a History of the Reformed French Church, a man about sixty, as lively and mirthful as if he were forty years younger. Rev. Marcus Dods, a young man, settled but one year in Glasgow, but already one of the most active and influential of their younger clergymen. I enjoyed his society exceedingly. Well informed on all points of religious and public interest, sympathizing fully with us as against the South, and entering earnestly into the scheme we have in hand, I spent a very pleasant hour with Mr. Dods, and am sorry to say that I had not time to see more of him. Of course, I got his name, as I did those of the other gentlemen I have named, except *Mr. Lorimer's*, whom I did not see until after our circular had

been issued ; but who, when the meeting was held of which I shall hereafter write, showed himself to be one of our firmest friends.

If those whom I met with are specimens of the ministers of the Free Church, they have no reason to fear a comparison, in this quarter, with any other church.

I must reserve what relates to the U. P., and the Establishment, and our own church, to another occasion. J. M. W.

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### ALBIA NEW ORGANIZATION.

It may be of interest to Reformed Presbyterians to know that another congregation has been added to the number already organized in the West. The new organization is in the young and promising State of Iowa, and desires to be known as the Albia Congregation. This is the ninth now formed within this State.

Albia is the county-seat of Monroe county, about one hundred miles west of Burlington, and about forty from the Missouri line. The Burlington and Missouri River R. R. when completed is to pass through this place. The cars now run to Ottumwa in the adjoining county, and workmen are now busy grading and preparing to lay the track the coming summer. It is expected before another winter it will run to and probably beyond this place. The Des Moines Valley R. R. — the eastern terminus of which is at Keokuk on the Mississippi river—passes through Eddyville, which is about fifteen miles north-east of this place. The majority of the members of the congregation live between Albia and Eddyville, about five miles from the former place.

The prairie land is rich and generally rolling ; adapted both to cultivation and grazing. The county contains the average amount of timber and a considerable quantity of coal.

Many object to moving to newly organized congregations, because for a time they are usually deprived of ordinances regularly administered. Here there is no such difficulty. Rev. James Love has been laboring in this place the greater part of the time for more than one year, and the congregation has made an unanimous call on him to become their pastor.

Thus with a location having so many advantages, and withal the prospect of a speedy settlement of a pastor among them, there is no reason why Albia congregation shall not, with the favor of God, soon take a prominent position among the congregations of the West.

Those desiring further information with a view to removal, can obtain it by addressing Rev. J. Love, or Mr. Thomas Huston, Half-Way Prairie, Monroe Co., Iowa, or Mr. William Chisholm, Albia, Iowa. Those desiring to visit the place should first go to Eddyville, which they can reach either from Burlington or Keokuk by rail, thence they can proceed by stage. D.



## ST. LOUIS—ITS ADVANTAGES.

THIS city affords at present strong inducements to mechanics and artisans of all trades. There is not a great demand for unskilled laborers ; so many of that class have returned from the war that the demand is fully supplied. There is a brisk demand for teams, and a man owning and driving his own team finds ready employment at from \$5.00 to \$6.00 per day ; but the greatest demand is for carpenters, masons, bricklayers and painters, and all tradesmen in the useful arts. Carpenters have received from \$3.00 to \$5.00 per day, bricklayers from \$4.00 to \$6.00, painters from \$3.50 to \$4.00 per day this fall, and scarce at that. Young men who can just live on their wages in eastern cities, would consult their interest in coming to a city that will eventually, in the judgment of shrewd observers, be the great inland metropolis of the United States.

Its unparalleled inland navigation, its present and prospective railway connections, the agricultural, commercial and mineral wealth of the territories of which it is the natural business centre, all insure its prosperity. The great broad-gauge Atlantic and Mississippi R.R. line, that was the object of the recent visit of Sir M. Peto and party to this country, runs direct from New York to St. Louis, where it connects with the great Pacific R. R. now running to Lawrence, Kansas, and being rapidly extended toward Colorado. A prejudice prevails against the West on the score of health ; this is unfortunate as far as respects St. Louis ; its site is high and easily drained, and its water, though discolored by the sediment of the Missouri, is very healthy. The population is about 180,000, and the mortality of this city will compare favorably with cities on the sea-board. In respect to religion, the condition of the people of St. Louis is very bad ; there is a vast number of *Catholics* and more of *no religion at all*. There are, however, churches of the various evangelical bodies, and a good deal of activity among them ; and what is more to the purpose, there is an *R. P. congregation* that has struggled many years for existence in a slave State and is still in existence, possessed of a good pastor, a comfortable house of worship free of debt, and pleasantly located for enterprising, industrious mechanics and artisans. We think there is no better place in the country. We invite them to come and see for themselves. *We offer them a cordial welcome.*

JAMES MARTIN, No. 4, City Building.

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GRATITUDE.—It has been beautifully said, that gratitude is the memory of the heart ; and the heart that has been taken to Calvary and washed in the blood that ransometh a world, will have a strong memory of the blessing given, and a ready tongue to utter its praise. Those who are not thankful for God's unspeakable gift, cannot be expected to be really thankful for any other gift. *If we will not praise the giver for the greatest gift, we are not likely to praise him for any of the smaller.*

**REPORT OF REVS. S. O. WYLIE AND A. M. MILLIGAN.**

THE following sums were collected in Ireland and Scotland for the Freedmen's Education Fund, viz:

	£	s	d	£	s	d
Belfast R. P. Cong., coll. Rev. J. A. Chancellor.....	11	7	5			
William Galway.....	1	0	0			
Miss Boyd.....	1	0	0	13	7	5
Kilraughts R. P. Cong., coll. Rev. W. Toland.....	5	13	0			
Robert Thompson, Islemon.....	1	0	0			
John Moore.....		5	0	6	18	5
Kilraughts Pres. Cong., coll. Rev. T. Anderson.....	3	8	1½			
John Knox.....	11	0		3	19	1½
Ballyelabber R. P. Cong., coll. Rev. J. D. Houston.....				3	17	7
New Row Pres. Cong., coll. Rev. Wallace, Coleraine.....				4	16	5
Knockbracken R. P. Cong., coll. Rev. Dr. Houston.....				7	0	0
Kellswater R. P. Cong., coll. Prof. Dick.....				6	10	0
Ballybay R. P. Cong., coll. Rev. G. Douglas.....				5	0	0
Ballylaggin Cong., coll. Rev. J. Hart.....				3	13	0
Broadlane Cong., coll. Rev. Kenedy.....				4	5	8
Ballymony Cong., coll. Rev. J. Brown.....	4	10	0			
James Nevin.....		5	0			
Hugh M'Kaw.....		5	0			
Henry Caldwell.....		2	6			
Mrs. Sloane.....		2	6	5	5	0
Ballenon Cong., coll. Rev. A. Savage.....				3	0	0
St. Peter's (Eng. Pres.) Cong., Liverpool, coll. Rev. M. Patterson,				7	17	3
Bridge St. Church, U. P., Stranraer, Scotland, coll.						
Rev. Geo. Watter.....	2	2	6			
A. M'Dowall.....	1	0	0			
Mrs. M'Dowall.....	2	0	0	5	2	6
Penpont R. P. Cong., coll. Rev. W. Milroy.....	5	7	7			
Mr. Dalzell, Druid Hall.....	3	0	0	8	7	7
Darvel Fellowship Meeting.....	10	0				
A. Young, Meadowfoot.....	2	0		12	0	

**BELFAST, IRELAND.**

Mrs. A. Ferguson.....	30	0	0
A Lady Friend.....	1	0	0
Thornton, Euwing & Co.....	5	0	0
Dunbar & Co.....	5	0	0
Wm. Ewart & Son.....	5	0	0
Miss Hamilton.....	5	0	0
Miss Ellen Hamilton.....	5	0	0
J. Kennedy & Co.....	3	0	0
Henry Martin & Co.....	2	2	0
Richardson & Co.....	2	2	0
John Douglass.....	1	0	0
Jaffe.....	1	0	0
Robert Lindsay & Co.....	1	0	0
Thos. M'Wier.....	1	0	0
Leadbitter, Calder & Co.....	1	0	0
A Friend.....	1	0	0

	£	s	d
James Reed.....		2	6
Mrs. Thompson, Richmond.....	1	0	0
James Thompson.....		5	6
Friends.....		2	0
Bernard Hughes.....		10	0
Robert Alexander, Breda.....	1	0	0
Thomas & James M'Murray, Ballybay.....	1	0	0
David Ransom.....		10	0
William Foster.....		2	6

## PORTRUSH.

Friends.....	3	0	0
Rev. Jonathan Simpson.....	2	0	0
Rev. Geo. Shaw, Belfast.....		10	0
George Ross, Esq., London.....	1	0	0
Samuel Patton.....		10	0
Mrs. Suffern, Belfast.....		10	0
Sundry persons.....		15	6
Mrs. Black, Randalstown.....	1	0	0
Miss Law, Elmbank, Scotland.....	1	0	0
Mrs. Patton, Waterside.....		5	0
Mrs. Joseph H. Boyd.....	1	0	0

## GLASGOW, SCOTLAND.

W. B. Huggins & Co.....	20	0	0
J. & A. Marshall & Co.....	5	0	0
Jno. Knox.....	1	0	0
Geo. Gordon.....	1	1	0
A. F. Stoddard.....	5	0	0
Jno. Robertson & Co.....	5	0	0
Alex. Naismith.....	1	0	6
J. Leask.....	1	0	0
Jno. M'Donald.....	1	10	0
Montgomery & Kenney.....	1	0	0
J. D. Bryce.....	1	0	0
James Playfair.....	1	0	0
James Burns.....	1	0	0
Blackie & Son.....	2	0	0
W. Walls.....	1	0	0
Wm. P. Paton.....	1	0	0
D. S. M'Nair.....	1	0	0
Black & Wingate.....	1	1	0
Jno. Gray.....	1	0	0
Eben Barclay.....	1	0	0
W. Paton.....	1	0	0
Wm. Shaw.....	1	0	0
J. Wylie.....	1	0	0
J. & M. Fairley.....	1	0	0
A. M'Gnon.....	1	0	0
J. & W. Campbell & Co.....	2	0	0
Wm. Somerville.....	1	0	0
Rev. Wm. Anderson, Loanhead.....	1	0	0
Robert Muir.....		10	0
Samuel Moor.....		10	0

	£	s	d
H. Watson.....	10	0	
Thos. Alexander.....	10	0	
W. W. Adamson.....	10	0	
Alex. Gilmore.....	10	0	
A. Readsman.....	10	0	
Henry Clow.....	5	0	
Andw. Armour.....	5	0	
Hargraves, Reid & Co., Manchester, Eng.....	20	0	0
Boult, English & Brand, Liverpool.....	10	0	0
William M'Kimon, Liverpool.....	5	0	0
J. Mackimon.....	5	0	0
J. Taylor, Birkenhead.....	5	0	0
A. F. & R. Maxwell.....	5	0	0
S. H. Brown.....	5	0	0
Jno. Patterson.....	1	1	0
Edmund Williams.....	1	1	0
Samuel A. Lang.....	2	0	0
Wm. Harris.....	1	0	0
Jno. Peoples.....	1	0	0
A Friend.....	10	0	
A Friend.....	10	0	
A Friend.....	10	0	
Jno. Matheson.....	2	0	0
Robt. Hill, Esq.,.....	2	6	
Henry Houldsworth, Coulteress, Wishaw, per Rev. R. T. Martin	5	0	0
James Martin, Curluke, Lanarkshire, per do.....	5	0	0

#### THE SOUTHERN MISSION—PRESSING NEED FOR FUNDS.

THE Central Board of Missions are constrained to call on the Church for funds to carry on operations in Washington and Natchez. At our last monthly meeting the treasury was considerably overdrawn, The subsistence heretofore granted to teachers at Natchez is withdrawn, which adds greatly to the expenses. Besides, the State authorities, so soon as military rule ceased, gave back the houses occupied by the schools to their former rebel owners. It then became necessary either to build or abandon the mission. The superintendent promptly proceeded to procure a lot and build. Additional funds are also wanted to give greater efficiency to the Washington Mission. The amount necessary to meet the debt unavoidably incurred there, has not yet been all received by the treasurer.

Is anything more than this bare statement of facts needed to draw out largely the liberality of the church? Shall "the expectation of the poor perish?" These so long sufferers in cruel bondage, are through their teachers crying to us for light to enable them to improve and enjoy the blessing of freedom, and we echo the cry to those who have the means, and the heart to return a substantial response.

The Natchez Mission, established chiefly through the liberality of the brethren in the West, has now special claims on them in this its hour of need. Brethren throughout the church! we urge you for the sake of these victims of oppression, for the honor of the Covenanting Church, their professed friend, and especially for the glory of our reigning Mediator, be prompt in this matter. Send money to Mr. D. Euwer, Treasurer, Allegheny, Pa.

J. M. WILLSON, *Chairman.*

WILLIAM WILLS, *Sec'y.*

### AFFAIRS ABROAD.

*India.*—Rev. Mr. Barr, United Presbyterian missionary in India, writes encouragingly. Among other things, he says: "To many it may seem that India gives but a poor return for the many and precious lives spent for her evangelization. Let those who think so see it as we see it. The labor of years has not been in vain. The lethargic slumber of ages is broken. The aroused and quickened Hindoo mind is seeking new fields of thought; and the whole system of Brahmanism is tottering to its fall. Constant intercourse with educated young Hindoos tells me that they have lost all faith in their religion, and that they feel that the hour of Christianity's triumph is nigh. Surely, when they feel thus, it is not the time for Christ's followers to be discouraged."

*Italy.*—The evacuation of Rome by the French troops has commenced. In a few months, at furthest, the Pope will be left to the protection of such troops as he may be able to collect. Everything looks like the speedy loss of his temporal power, perhaps the desertion of his post as bishop of *Rome*. The work of evangelization by the Waldenses and by the French Protestants—who have laborers as far south as Naples—advances rapidly.

*Mexico.*—The Mexican "Empire" is not in a very prosperous condition—rather in a bad way, in fact. Max. is concentrating his troops in some of the most important points, and thus leaves a large part of the country in the hands of the republicans. The latter have with them the sympathies of the Government and people of the United States. This is freely avowed, and is stirring Napoleon's blood a little; and *may*, but, we think, will not, result in war. France is dissatisfied with her part in this Mexican affair, and will not favor, perhaps will not bear the pushing of matters any further in that direction. We hope the following is true:

"The *Bible Society Record* says that at least one hundred priests are directly, and not less than five hundred indirectly, engaged in a movement of religious reform in Mexico. They abjure auricular *priestly* confession, the worship of images, the adoration of the *Virgin*, and of the saints, the celibacy of the clergy, and transubstantiation. They use both elements in the Lord's Supper, and

advocate the giving of the Scriptures to the people. In a word, they reject the Pope of Rome and all his authority. The movement is not confined to the clergy. The laity are deeply interested in it. In some places they precede the clergy. The demand for the reforming clergy is greater than the supply; more are wanted than can be found. These are cheering facts, and indicate the presence and working of the Spirit of God in that benighted and distracted country."

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#### AFFAIRS AT HOME.

*The South.*—There are not many loyal people in the South yet, except the colored people. There are a few whites that really like the course matters have taken; but the testimony is overwhelming, that the great bulk of them merely submit as to a necessity when they profess to be Union men. Some of the more honest, or perhaps we should say, reckless ones, will not even profess this, but still proclaim their wish and their hope, that the South will yet secure its independence. There are just as few who mean to treat the freedmen well, as are loyal. It is plain, and the most trustworthy witnesses testify to this, that the freedmen will be maltreated and virtually re-enslaved, unless the General Government protects them; and even then, we question whether they will be secure, if not enfranchised.

*The President and Congress.*—Mr. Johnson is very lenient toward the rebels; pardons them almost for the asking; would like to see them restored to their places of power, and now entrusts them with the authority to act, as States, freely and independently. And this notwithstanding the fact stares him in the face, that nearly all that the voters in the South have elected as senators, members of Congress, legislators, &c., are of the active rebel class. The fact is, the President is not an enemy of slavery *in principle*, and he has no regard for the colored race. We haven't the least confidence in him or in his cabinet. We hope better things of Congress. It begins well. It refuses admission to the rebel elect, and even to some Union men, because sent from States that give too little evidence of a change of heart. Many good propositions have been made; we hope a proper proportion of them will become laws. If Congress should fail the country as completely as the President has done, we shall have lost much, very much, that we thought had been won at fearful expense of blood and treasure. Our trust is in God—no trust *can* be placed in princes or in men's sons.

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It was a beautiful expression of Burke's, upon the death of his son, that his child in this world would be his ancestor in the sky. *Elder-born in glory*—the junior of the household is the senior in *heaven*.

## O B I T U A R Y .

DIED, at his father's residence in Jefferson County, Kansas, MARTIN DOWNIE, of disease of the lungs, in the twenty-sixth year of his age.

The subject of this obituary notice was born in the County of Down, Ireland; emigrated to the United States with his father and family in the year 1842, and has since that time lived in his adopted country. He was baptized a member of the Reformed Presbyterian Church by Rev. T. Houston, D. D., of Knockbracken Congregation, Ireland, and was brought up, I believe, in accordance with the doctrines of the church. He was afflicted with a most distressing cough from infancy, and at last fell a prey to that fell destroyer—consumption. His last illness was of short duration, continuing only about a week. He suffered very little pain, and was not confined to his bed; he sat up most of the day before he died, which was on the morning of the 8th of December, 1865. He leaves seven brothers and four sisters to mourn their loss, but what is their loss is, I trust, his eternal gain.

AN INTIMATE ACQUAINTANCE.

## B O O K N O T I C E S .

SPIRITUAL SUPPORT AND CONSOLATION IN DIFFICULT TIMES: The Letters of the Rev. James Renwick, the last of Scotland's Covenanted Martyrs, with an Introduction, containing an Historical Sketch of Renwick's Life, Labors, and Martyrdom, and a Vindication of his Character and Testimony. 12mo. pp. 290. By Thomas Houston, D.D. Alexander Gardiner, Paisley, 1865.

A reprint of the singularly excellent letters of this eminent martyr has long been a desideratum. The last edition is rather more than a century old, and has nearly ceased to be obtainable, and yet there are few writings of the past more worthy of careful study. We see in them the workings of a mind and heart, such as rarely appear on earth; for James Renwick was in all respects a man, considering his youth, of the highest order in intelligence, culture, and piety. He was born after the breaking down of the Covenanted Reformation, of humble, but godly parentage; was educated at great disadvantage in Scotland until early maturity, when having cast in his lot with the persecuted "remnant," he was sent to Holland for the completion of his *curriculum*, collegiate and theological, whence he returned in 1683, and labored with voice and with pen for five years in behalf of a hated and despised system of truth, and of order in the house of God, terminating a life of toil, and privation, and bitter persecution, often suffered at the hands of the professed friends of the cause of Christ, by the offices of the hangman, in the Grass Market, Edinburgh, Feb. 17th, 1688, in the 26th year of his age: the last publicly executed in Britain for the sake of religion.

These letters extend from 1682 to 1688, the first and the last, *and most of the others*, addressed to Sir Robert Hamilton, his dear, *and honored, and fast friend*: the last on the morning of his exe-

cution. The others are addressed to various persons—all replete with evidence of his soundness of judgment, unswerving integrity, pure conscientiousness, rich Christian experience, and unfaltering heroism in the maintenance of the right. After some careful examination of Renwick's character, as exhibited in the *Informatory Vindication*, and in the pages of history, we have no hesitation in saying, that his equal, upon the whole, was not found during that century, except Alexander Henderson. There were many men of more learning, some of larger Christian experience, some of wider acquaintance with "affairs," some more commanding; but for all these combined in a character so complete and symmetrical, we shall look in vain for another. We have alluded to the "*Informatory Vindication*." A work so called was published in New York in the year 1834, containing, however, many other productions, some issued long before the "*Vindication*," and some long after. The "*Vindication*" itself occupies but ninety-five pages, from p. 169 to p. 274. It should be carefully studied, not only for its intrinsic worth, as presenting the very platform that the wasted Covenanters of that period wished to be understood to occupy, but for the clear light it throws upon the character of Scotland's last martyr. He will be here seen, not as the enthusiast, the fanatic that many suppose him to have been, but as the profound, and earnest, and far-reaching disciple of Christ, fearless in confessing the truth of his time; but calm, judicious, as uncompromising in his hostility to the follies of the right-hand extremists, who embittered his life, as to the "left-hand defectionists," who had sold their Lord.

It is a favorable sign of the times, that the grave-stone begins to rise from the tomb of this youthful, but ripened martyr; for the Dr. has done a good work in getting out this edition. It has not been too soon. Very few, even among ourselves, know much about these letters. It is to be hoped they will have a large circulation.

The Introduction embraces a sketch of the times well deserving perusal, and a history of the martyr, with some remarks presenting, summarily, his views and the nature and bearing of his testimony. In one or two instances, the editor has not exercised due suspicion regarding the trustworthiness of the sources from which he quotes from Donald Cargill's last testimony, as follows:

"This is the magistracy that I have rejected—that which is invested with Christ's power... *There is no distinction* we can make that can free the conscience of the acknowledger from being a partaker of this sacrilegious robbery of God; and it is but to cheat our conscience, to acknowledge the civil power alone, that it is of the essence of the crown."

Turning to this "testimony" as it stands in the "*Cloud of Witnesses*," we find it reads as follows:

"And seeing it is made the essential of the crown, there is no distinction—acknowledge the civil power, for it is not civil power only that is made of the essence of the crown." (pp. 38, 39.)



These differ much ; one rests all upon the robbing of civil, the other of civil and ecclesiastic. Another passage which requires correction will be found at foot of p. 39 and beginning of p. 40.

However, these are blemishes that can be easily rectified. It is a great service to the cause of true religion and to testimony for Christ, to have rendered these "Letters" accessible again to the churches.

Copies are sold for 2s. 6d. sterling, with difference of exchange. They will be considerably higher in this country.

**A HIGHLAND PARISH.** By the Rev. Norman Macleod, D.D., author of "Wee Davie," "Parish Papers," &c. Robert Carter and Brothers, 580 Broadway, New York. For sale by Davis, Clarke & Co., corner of Wood and Diamond Streets, Pittsburgh.

The reading of this book afforded us no little pleasure. Describing Highland customs of former times in a racy style, it furnishes the means of spending agreeably a leisure hour. The contrast between the state of things among these "rude forefathers" and that of the present time is instructive. Some of the anecdotes are exceedingly amusing.

**THE RIGHT WAY ;** a Weekly Paper, published by William W. Thayer, 221 Washington street, Boston. George L. Stearns, Editor.

Fifty thousand copies of this paper, we are told, are distributed gratuitously every week. It is up to the times on the subject of slavery. It endorses the views of the President as set forth in his Message.

This is *the right way* to get up a newspaper. Edited with ability, it cannot fail, if it is sustained, to exert a vast influence on public matters. A paper advocating the religious amendment of the Constitution, conducted on the same plan, is what is now needed. But we cannot hope for this so long as there is, both out of the Covenanting Church and within it, such apathy as at present prevails.

**THE PRESBYTERIAN BANNER**, published in Pittsburgh, is enlarged. It is one of the best religious papers with which we exchange. It contains a large variety of interesting reading matter.

**THE LIBERATOR.**—This able advocate of emancipation is discontinued. While it battled against slavery, it was doing a good work. It is matter of regret that the later issues have confirmed the charge brought often against it by the friends of slavery, that it was, at the bottom, infidel. Several of the closing numbers contain, over the signature of C. K. W., the most impudent and malignant attacks on the Sabbath and the Bible we have ever read. It is a pity that Mr. Garrison should, by allowing such matter to appear in his paper, leave his friends without any means to vindicate him from the charge of being at heart an enemy to Christianity.

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**THE CLAIMS OF THE AMERICAN BIBLE SOCIETY.**

An Address delivered by Rev. J. BENJAMIN THOMPSON, before the Newburgh Bible Society, December 7, 1865.

IN ancient Israel every fiftieth year was a Jubilee, when the trumpet was sounded throughout all the land, liberty proclaimed to all the inhabitants, the lost possessions returned to their original owners, and a sabbath of rest enjoyed. It was a year of peace and joy—one that marked a distinct era in the history of Israel, and like the Olympiads of the Greeks, served an important historical and chronological purpose.

We, too, have our Jubilees—periods which mark the progress of personal, social and national events. This is the fiftieth year of the American Bible Society, and to-night we meet to celebrate its Jubilee. Just after the close of the war with Great Britain, this Society was organized; and now at the close of an unparalleled civil war, when liberty has been proclaimed throughout the land, and the nation baptized with the blood of its world-renowned President, it is fitting we should observe its first Jubilee, and testify our appreciation of the noble work it inaugurated, and has so successfully carried forward.

Of the sixty ministers and laymen who met and organized this society, only three—Dr. Spring, Dr. Nott, and General Joseph Swift—have been spared to hear the Jubilee trumpet and join the millions in celebrating this important event. Doubtless as they look back for fifty years, they can see their expectations more than realized, and are rejoicing with us as we open our eyes upon the many branches that have sprung from the Parent stem, and the golden fruit with which they are laden. Truly it may be said, "The Lord hath done great things for us: whereof we are glad."

During the first year of the existence of the Bible Society its receipts were \$37,779.85, and the number of Bibles issued were 6,410. From this small yet auspicious beginning the receipts and issues continued to increase with greater or less regularity until last year the receipts amounted to \$667,851.86, and that too when contribu-

tions came only from the Northern States; and the number of Bibles and Testaments were 1,530,563. The whole number of Bibles issued since the organization of the Society is 20,309,427—a number truly astounding!—nearly twenty-one millions of the leaves of the tree of life scattered for the healing of the nations. The field in which this Society has labored is truly vast and inviting. Every State and Territory of this widely extended nation have been occupied by it. It is now sending the Bible into Mexico, where the door had been temporarily closed but now is opened by the decree of the Imperial Government, and strange to say, some of the Romish priests, according to a recent statement, read it and preach from it. It is operating, too, in Central and South America, the West Indies, Africa, Italy, Russia, Turkey, Greece, Germany, China, India, Siam, Japan, and the Sandwich Islands. Through its auxiliaries, agents and missionaries it is constantly enlarging its field of operations and supplying the increasing demands of the millions of the perishing. Like the sacred tree of India that drops its branches to the earth where they take root and springing up furnish a large and refreshing shade to the weary traveler, the Bible Society is extending its branches into all lands, where they are taking root, rising up, and forming a cool shade where the spiritual pilgrims may rest and partake of the heavenly fruit. Soon the whole world will feel its influence, and bud and blossom as the rose.

As an evidence of the prosperity of this Society since its organization and as a mainspring in its future operations, it has erected a costly building, and furnished it with all the machinery for its operations, that is truly an ornament to the metropolis and an honor to the nation. If the temple of Solomon gave Jerusalem its glory and made it the joy of all the land, so the Bible House is the central glory of our nation, and places our metropolis first among the cities of the land. A visitor for the first time to the Bible House stands with amazement before that magnificent structure. As he enters he finds it a perfect labyrinth, where he feels almost lost amid the various halls and rooms in which scholars are examining and preparing the sacred text, where powerful printing presses are rapidly throwing off the printed sheets, and hundreds of nimble fingers are folding, stitching, binding and ornamenting God's blessed book, and thus finished, sending it to all parts of the earth. Truly there is no building in the city that is so interesting to the Christian, and that will so well repay the visitor, as the Bible House. Wall street, with its Merchants' Exchange, its banks and its vaults of gold that are a power in the world, bears no comparison with it. The extensive libraries, the galleries of the fine arts, the palatial stores, the public schools and colleges, have an important influence on society, yet they exert not the moral power that is put forth from the Bible House, which is constantly radiating its divine light over a large portion of the earth, and infusing a sacred influence into all the departments of society. Destroy that sacred building—blot out the Bible Society, and New York becomes al-

most a heathen city; but with that Society and an open Bible, and that city becomes a light to the world—the Jerusalem to which the tribes go up and from which they carry back the bread of life.

The Bible Society, then, with its vast machinery and appliances for publishing and sending abroad the word of God, with its numerous auxiliaries like military posts or camp fires scattered throughout the land, with its agents acting as pickets along the line of the enemy, is an organization which claims an interest in our prayers and liberality, and calls loudly for our earnest and constant efforts. In celebrating, therefore, this Jubilee, we intend to urge upon you the claims of the American Bible Society.

I. *We do so because of the character of this Society.* The principles on which it is based, its design, and the manner in which it is administered, give it a lodgment in the confidence of Christian men.

We do not claim for it a divine origin as we do for the church—as being absolutely necessary for the welfare of society in every age; but that in the present condition of the world it is a necessity. The church is *the* grand Bible Society, but as there are divisions in Reuben, and each branch must necessarily be crippled in its work, it is a wise arrangement that the efforts and liberality of all should be concentrated in a common organization according to the well-known apothegm, “in union there is strength.” In this character it is the child of the religious community—the outgrowth and embodiment of the religious feelings and sentiments of the Christian world; it has its roots deep in the heart of Christian men of almost every denomination, and receives its life-blood from the church of God and from Christ himself.

Springing from this common root, throbbing with the same life, and growing in the same atmosphere where different branches of the church exist, it, however, is divested of all sectarian aspects, and is entirely catholic in its spirit, scope and operation. Moral and religious men of all classes and denominations are received as its members, meet under one common banner, and harmoniously co-operate in the same field for the good of the human race. In this Society we may say the dispersed of Israel are gathered into one. Denominational distinctions are here buried for the time; Ephraim does not envy Judah, and Judah does not vex Ephraim: but they fly upon the shoulders of the Philistines toward the west; and they spoil them of the east *together*. The various wings of this vast army press toward the same object, and direct their denominational batteries against a common foe. This Society is moreover characterized by a pure love for the perishing millions, and is therefore an entirely benevolent and beneficent organization. Its keynote is taken from the song of the angels in the plains of Bethlehem: “Glory to God in the highest, and on earth peace and goodwill to men;” and its whole efforts are directed toward the temporal and eternal interests of man. If it makes sacrifices, it is not for gold or silver—it is not for worldly fame—it is not for some sinister end; but to bring the words of salvation to perishing souls.

*This Society, too, is not selfish, or limited in the bestowal of its*

benefits to one class or race of men ; but indiscriminately pours its spiritual wealth into the lap of every nation, and lays its gold and spices and frankincense at the door of the humblest cottage. Friends and foes receive alike of its munificence—Jew and Gentile—bond and free, are urged to accept its gifts. Dispensing freely the word of life to the patriotic soldier who bravely stood between us and the foe, it also offered the same heavenly manna to the rebel taken in arms. It places this book before the traveler in his room in the hotel, in the steamboat, in every vessel that sails upon the broad sea—it puts a Bible in the almshouses, in the asylums, in all places where men of all classes and nations may drink at the fountain of life. Freely it receives and freely it gives,—scattering its seeds broadcast that all may gather of its fruits.

With such a noble character, the Bible Society deserves our most cordial support. But

II. It claims our support because of the value of the treasure it is scattering among the millions of the earth. Did it lavish upon the world gold and silver, and pearls and precious stones—did it gather the rare works of ancient and modern libraries, republish them and send them forth in numbers like the leaves of the forest—did it employ its vast machinery and direct its energies in advancing the arts, the sciences and the various social reforms—did it do all this and more, and yet it would not bestow on the world such a wealth of blessings as it now does by sending forth this book of books—the Bible.

The value of this treasure—the Bible—appears in the fact that it is the oldest,—the first book—venerable with age. With absorbing interest and delight the antiquarian visits the pyramids of Egypt, the ruins of Palmyra, and the wondrous relics of buried Nineveh, and with intense application studies those rocky volumes on which are carved those hieroglyphic characters which until lately were a sealed book. With similar devotion he gathers up the musty manuscripts of ancient times, and preserves every page and footnote, that he may be carried back to remote periods and learn the earlier history of the world. In this retrogressive exploration, however, he soon arrives at that point where human authors begin, and between which and the creation of man there is a wide chasm in regard to which all human literature is silent—not one human voice coming from that wide historical desert. There is one book, however, that bridges over that chasm, that fills up that link in the chain of the world's history, and that is the Bible. It begins with the creation of the world, and gives us a succinct history of each successive step in that stupendous work. It follows the history of man to the flood, and through the flood to Moses ; and on down until human authors take up the story of the world and aid in recording its history. Being the key that unlocks the ages of the world anterior to profane history—that alone tells us of the creation of *man*, his fall, the great wickedness of the world, the flood, the preservation of one family, and the early religious institutions, it is a *valuable treasure, more precious than rubies.*

But the surpassing excellence of this book consists in its being a transcript of the divine mind—a revelation from God. As we turn the leaves of the great book of nature we have a revelation from God. The geologist discovers the character and laws of God deeply engraved on the rocks. The astronomer sees the same carved in enduring characters on the sky—the stars being the bright letters that spell his name and declare his wondrous works. We have a revelation of God in the return of the seasons—Winter clad in his icy garments, Spring flushed with the rosy tint of youth, Summer richly attired like a bride adorned for her husband, and Autumn laden with her golden fruits, adorned with variegated robes more beautiful than those of an eastern prince. These all reveal to us God; but the Bible gives us a clearer, fuller and more certain revelation. Its revelation is anterior to the works of creation—it goes back of these, and reveals to us the purposes of God in eternity—it makes known what was unknown to the angels, those morning stars that sang when the foundations of the earth were laid. It discovers what otherwise could not be known—the supernatural and the eternal.

That it is a revelation from God must be evident to all that will survey the whole field of discussion and candidly weigh the testimony. To test its claims it has been put in the crucible and subjected to the severest trial that learning and ability could employ. Atheism, Pantheism and Rationalism have drunk at the fountains of learning, and have sharpened their weapons at the forge of science, that they might dissect and destroy that blessed book. With an unholy audacity they have assailed it, placing it on a level with the Chinese oracles or the Vedas and Shasters of the Hindoos, and yet they have been dashed back like the ocean billows from the ribbed bound rocks of our eastern coast, leaving the Bible to stand out more distinctly and all-radiant with the glory of the Sun of Righteousness. The multitudes of critics in ancient and modern times have covered, like the locusts of Egypt, the whole field of inspiration, and yet the leaves of the tree of life remain fresh and green, and are day by day healing the nations; proving that the Bible is the wisdom and power of God unto salvation. While multitudes of infidel works lie as wrecks along the stream of time, yet the ark of God's truth holds on its way.

The Bible, moreover, is unequalled in the originality and richness of its truths, and the purity and beauty of its style. It contains truths that are above the range of human discovery and which must have remained hid from man had they not come forth from the oracle within the Holy of holies. Man has made discoveries in the various departments of natural science, but never could have solved the problem how God could be just and yet the justifier of the ungodly. It contains the great mysteries of godliness—supernatural truths.

These, too, are not dry metaphysical truths, but rich in mental and spiritual aliment—the very bread of life on which the soul can feast. The drapery, too, in which they are clothed, is pure, chast

and sublime, giving the Bible a charm which no other book possesses. Before its shrine all glowing with heavenly light, the orators, the poets, the historians, the logicians, must bow and lay their choicest literary gifts as humble offerings. Peerless it stands among all literary works.

The Bible, moreover, is unrivaled as a system of morals and laws—as far surpassing those of Rome and Greece as Christianity surpasses heathenism. The ethics and laws of the ancients were too often based on expediency, and framed to suit ambitious and corrupt minds, and therefore changed with circumstances; but the laws of the Bible rest upon the foundation of eternal truth and justice, and are adapted to every age and circumstance in the world's history. The moral laws given in the age that Moses lived, are the laws that suit us in the nineteenth century. The ethics taught by a Solomon in his Proverbs will continue unto the end of the world, as “apples of gold in pictures of silver.”

But the excellence of this book consists in the *power* which it has in the *hearts* and *consciences* of men. Read Plato or Aristotle or any modern ethical work to a sick and dying man, and he turns away from it as the hungry man from dry husks; but read to the same one page of the Bible, and light at once flashes upon his mind and his soul is lit up with joy and peace; and he feels as if he *was* standing on the mount face to face with God. The skillful attorney knows its power, and wields it effectually before the jury and the court—one word from it having more influence than the finest periods of Roman or Grecian eloquence. With this weapon in his hand, Luther made a continent to tremble; and carved his way, through ignorance and bigotry, to the confidence and warm sympathy of those that had been his bitterest enemies. Knowing the marvelous power of the Bible, Popery has shut it out from the public schools and from the common people, lest like Luther receiving the light, they turn and rend the system that has kept them bound in the chains of ignorance. The Popish pervert Newman touched the right key when he eloquently declared that the Bible is the stronghold of Protestantism. No book lies so near the heart of the Christian public, and exerts such a moulding power over the minds of men, as the Bible.

It is, finally, the book of the individual, the church, and the nation—the world's book—confined to no latitude or nation; but like the sun, it shines on all and for all. Men might as well attempt to shut out the light of the sun and illumine the earth by a dim taper, as to exclude the Bible and expect to enlighten the world without it. As the blotting out of the sun—if it were possible—would be darkness, barrenness and death, causing vegetation to cease, the rivers and lakes to congeal, the birds of the air, the beasts of the field, and the whole human race to sink into one common grave; so the blotting out the Bible would spread a moral and spiritual *death throughout the world*. The Bible is the life of the individual, *the church and the state*; and each of these is as much bound by *its laws as the solar system* by those natural laws that keep the

planets in their places. One of those stars might as well say, I will cast off the natural laws and swing myself clear of the sun's influence, as for an individual, a church, or civil government to reject the law of the Bible. As in the one case that recreant planet would be shattered into a thousand fragments, so in the other the refusal to recognize God's law exposes the party to the shattering judgments of divine vengeance, and final and irretrievable ruin: "The wicked shall be turned into hell, and all the nations that forget God." The Bible is the only sure foundation on which a nation rests; the only safe light to success and security. Like the Pharos light that stood in the bay of Alexandria and threw its light far out into the sea to guide the storm-beaten mariner safe to port, so from the high tower of the church the Bible radiates its light far and wide to guide individuals and social organizations to the haven of security and peace. The Bible is the armory from which the Christian takes down the divine weapons with which to fight the battle of life. It is the laboratory where he finds a medicine for every malady, a balm for every wound, and comfort for every grief. It is the exhaustless mine from which he gathers jewels that sparkle in his crown forever and ever. *The book of books is the Bible.*

Such being the character of this precious treasure which the Bible Society is scattering abroad, we are under the imperative obligation to give it our cheerful, liberal and constant support.

III. This same duty is urged by a consideration of the future of the Bible—its destiny. This springs a question which must have engaged the attention of every intelligent mind. Multitudes of books have perished in the age that gave them being. The revolutions of nations, the burning of cities, the destruction of the vast libraries at Alexandria and elsewhere, have irrecoverably swept away many volumes; and as the winged centuries fly by they carry others down into the same abyss. Of the books written before the time of Christ how few remain? And of those written since, how many have sunk into oblivion? And the question is, will the Bible, like these, perish or be forgotten? To this pertinent question a voice from heaven answers: "The word of the Lord endureth for ever." It shall last as lasts the sun. Upon many a Grecian headland, and on many a Roman hill, ancient temples and fortifications, once the pride of the world, are now in ruins. Astronomers say that stars, that twinkled long in the blue vault of night, have disappeared entirely from the heavens. Our present temples of worship will perish; but the Bible shall endure—and like those old cedars that have sunk their roots into the rocky shoulders of Lebanon, and defiantly breasted every storm and tempest, it will stand up in the midst of a wicked and gainsaying world, in its towering majesty and strength. And is it venturing too far in the field of imagination to suppose, that, when the elements shall melt with fervent heat and the earth be burned up, one copy, at least, of this book, shall outlive the general conflagration, and be laid up in heaven as the law was laid up in the ark of the covenant. *Be this as it may, certain it is that the truths of the Bible will live in the hearts of the redeemed above for ever and ever.*



But the Bible will not live in the future as a relic of a past age, like the pyramids of Egypt and the ruins of Nineveh—no! it will be a living power, giving direction to public opinion, purifying the thoughts and hearts of men, reforming society, regulating the laws of nations, giving sanction to the sword of divine vengeance, and cheering the soul as it wings its way upon heavenly pinions and darts to its eternal home. Before the resistless march of the Bible, the temples, the idols, and the licentious orgies of the heathen will no longer engage the attention and command the service of their deluded devotees. Infidelity, in its insidious and fascinating attire as it too often appears in religion, the literature and the politics of the world, will disappear before the power of the Bible as the hideous spectres vanish before the light of the rising sun. Atheism, Pantheism, and Rationalism, mustering to their aid science and philosophy, and conceitedly parading these as in antagonism with the Bible, will be constrained to bow in humble submission at the footstool of God's revealed word. The social sinks of moral impurity, where intemperance, licentiousness, crime and disease hold their wild revelry, will be cleansed by the sanctifying power of God's truth. The frowning throne of despotism, and the clanking chains of the oppressed will be broken to pieces by the hammer of God's word; and liberty—man's birthright—will be enjoyed by all. Nations, too, that have been built upon the sandy foundation of expediency and human laws, will ultimately feel the irrepressible power of the Bible, and be made to conform their laws and constitutions to its wise and just precepts. And thus through all the social arteries shall the pulsations of God's word be sensibly felt, giving life and health and vigor to the state, the church and every individual enterprise. Through its influence the golden gates of the millennial morn will be thrown wide open and a flood of heavenly blessings poured forth upon the earth—"The wolf shall be made to dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." All that is good, and peaceful, and blessed, and glorious in the future come from this central sun, this inexhaustible source of intellectual, moral and spiritual life.

With such a bright future and such a triumphant destiny before the Bible, should it not receive our cordial approbation and scrutinizing study—should it not occupy the first place among all our books—should it not be higher than all laws and constitutions—and should not the Society, whose object is to publish and scatter abroad this book, be cheerfully and liberally sustained by every man that has the good of humanity and the glory of God at heart?

After fifty years of patient and incessant labor in this benevolent work, the Bible Society meets to review the past, to set up a stone of remembrance, and under the inspiration of success, to enter with fresh vigor, indomitable zeal and bright hopes upon the work of *the next fifty years*. And as there are only three of the original members to join in this Jubilee to-day, the question may be asked, *how many of the present members, if any, will live to join in*

the next Jubilee and rejoice in the abundant harvests that will then be gathered from the seeds of God's word which we are now sowing. Though not one of us may live to witness that event, yet the Bible *shall live*, for the word of the Lord endureth for ever. It shall live with a sweet fragrance in the hearts of the pious—it shall live in the church as the tree of life, bearing twelve manner of fruit—it shall live among the laws and statutes of the nations as an authoritative and regulating power—it shall live to comfort and sustain the soul at death and throw a rainbow over the dark valley, under whose radiant arch the departed shall enter the pearly gates of the celestial city. Let us here, then, in this sacred temple, and as the Newburgh Bible Society, consecrate ourselves anew to the glorious work of publishing and scattering abroad this blessed Book, until its light and influence shall encircle, with its heavenly radiance, the whole world, and generations yet unborn shall rise up and call God blessed.

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EDITORIAL CORRESPONDENCE—LETTER VI.

THE United Presbyterian Church in Scotland and England has but one Theological Seminary. It is located in Edinburgh. The course of study is nearly identical with the others of which I have spoken. The time required to complete it is five sessions of two months each. It has four professors, all pastors. Of these I saw but one—Rev. Dr. Eadie, who is the only one residing in Glasgow. He is well known by his excellent exegetical work on Ephesians; certainly one of the most profound, and learned, and perspicuous and eloquent commentaries of which I have any knowledge. He is in person, tall, erect, full, and rather florid, presenting every indication of physical vigor. He is a hard worker—during the “College” term he travels back and forward between Glasgow and Edinburgh, four days in the week, attending to his pastoral charge, and occupies a good deal of time writing. He has about ready for the press a commentary on Galatians. We found him very affable, and as to our mission, ready to do his part in forwarding it. Dr. E. is about fifty years of age.

Dr. John Robson, pastor of one of the largest and wealthiest congregations in Glasgow, is the most influential minister in the U. P. Church. He is below the average height—but thick set. I would say approaching seventy; one of the most sagacious business men among the ministry, where they are, surely, not deficient in this respect—I mean, of course, business connected with the church. From him, we learned that the relations of the three large denominations in Glasgow—the Free, the United Presbyterian, and the Establishment—are very friendly; and we also had an illustration in his own case. He had received an invitation from Dr. Norman M'Leod, who was in England, to occupy

his pulpit on Sabbath for one sermon. Dr. Robson took a deep interest in our mission, and gave some very good advice regarding the way to prosecute it. Unfortunately, he was absent from the meeting to which I have already referred and will again. I saw others of this body, but need not specify.

Of the Theological Seminaries and other institutions of the Establishment, I learned little. I met, however, a number of its ministers, and was much gratified by their friendly spirit. I succeeded in getting four of their names to our circular. I also learned—not from themselves, of course—that there are among them earnest and evangelical men, with whom the Free and United Presbyterian ministers associate freely, and with whom they co-operate in all public reformatory efforts. Among those I met with and found hearty sympathizers with our design, I may mention Dr. M'Taggart, a gentleman of about seventy, a very diligent laborer, and a co-worker, I learned, with all evangelical men, in all things relating to the special interest of education, morals and religion; and Mr. M'Gregor, a zealous friend of the free North during the war, and, upon the whole, among the best informed persons whom I met abroad, in regard to this country, and particularly regarding the design and incidents of the war.

I have already alluded to the controversy on the Sabbath question, in which the public of Glasgow and also of Edinburgh were engaged when I was in that country. I learn from a paper sent me by a friend, that it came before the Established Presbytery of Glasgow, and after an earnest discussion, during part of which the Tron Church was surrounded by an excited and noisy crowd, a pastoral address was carried by a majority of 27 to 4, in which the doctrines of the Confession in reference to the Sabbath are plainly reiterated. I regret to say, that Norman M'Leod was the leader of the minority. Indeed, the whole discussion was around him. I am glad to see that the fears that were entertained in the first instance respecting the ministers of the Establishment and their position on this question, are not likely to be realized to any considerable extent. It is still true, however, that there is no little laxity and defection in this body.

The majority Synod of the Reformed Presbyterian Church I can say little about from my own observation. So far as I could judge, the Christian public generally regard the minority as the true Covenanters, the proper representatives of the "old Dissenters." Not that the members of other churches approve their position, but merely that they believe them to be on the ground formerly occupied by the entire body. The majority Synod appointed a committee to confer on the subject of union with the committees appointed by the Free and United Presbyterian Churches. This committee has met with the others, and has sustained the doings of the Joint Committee, even to its refusal to interrogate the United Presbyterian Synod more closely on the subject of the *Atonement*. I cannot question, from what I heard, that this body *will go into the Union* with the rest. Its ministers and members

manifest a very bitter, hostile spirit toward the minority, which, as I have already said, reciprocates too readily, and too strongly, this spirit of personal enmity. I inquired frequently, whether in case, for instance, of the contemplated Union taking place, or an alteration being made, which is probable, in the Testimony, there would be any considerable number of members who would find their way back to the church and position of their fathers. The answers were all in the negative. It is the conviction, I found, of all who have given the matter any thought, that the defection was almost complete on the part of both ministers and members of the majority. Still I cannot but hope, that the future will bring to light not a few who have been carried away by great names, by sophistry, by social relations, and like influences, and who will gladly return when their eyes are unsealed by some event such as I have referred to. It is deplorable that a body honored to hold firmly and so long a very trying position on the side of the truth of Christ faithfully applied, and distinguished, even of late, by such names as Thorburn, Henderson, Andrew Symington, and the older Fairley, should have made so complete a wreck so near the end. There still remains a Synod—the true Reformed Presbyterian Synod.

It is small; but six ministers and some twelve congregations, most of them weak, some very weak. Of the ministers, the oldest and best known is Rev. Wm. Anderson, of Loanhead, a village about five miles south of Edinburgh. Mr. Anderson is near seventy; but until the second week of August last, never missed being in his place on Sabbath from his licensure about *forty-six years*. Early in August, however, he was attacked with a very weakening disease, and soon sank very low, so low that at one time little hope remained of his recovery. I was in his church the second Sabbath of October, and this was his first appearance there for two months. He hoped to occupy his pulpit the following Sabbath for a short service. Mr. Anderson is an able man, and earnest minister. He could not well be spared in the present condition of the church; for the great want, just now, is ministers. A very considerable addition could find ample opportunity to labor even in the congregations and mission stations they now have, while, unquestionably, there are not a few points where genuine Covenant preaching and testimony would find hearers and even be welcomed.

Another of the ministers, moreover, is not in good health—Rev. Carmichael, formerly of Penpont, now of Greenock, who is not in strong health. His congregation is rather larger than Mr. Anderson's—about three hundred. Mr. Carmichael is a man of fine presence and abilities, an excellent preacher, and altogether a most trustworthy man. I regretted much I did not meet him. He was absent, away at a watering place for the benefit of his health, when I called at his house. It is devoutly to be hoped that a life so valuable may be long spared.

*Mr. Wallace, of Glasgow, and his congregation, I have previously mentioned. Rev. R. T. Martin is pastor of the Wishaw congrega-*

tion, a few miles east of Glasgow, formerly the charge of Mr. Mason, quite well known among us as a diligent student of prophecy, and the author of some works on that subject. His congregation is small, and has suffered some from the rupture. I was unable to visit it. Mr. Mason is also the editor of the "Reformed Presbyterian Witness," a bi-monthly magazine, the organ of the Synod. He fills his place well, and with a reasonable increase of its subscription list, the "Witness" would be comfortably self-sustaining. Rev. Mr. Henderson is settled in Airdrie, on the road between Glasgow and Edinburgh, nearer the latter. I did not visit it, but met Mr. H. incidentally. His congregation is small. The congregation of Paisley, with some forty members, have called Mr. Dunlap, a licentiate from Ireland, and he was settled among them. I know little of his prospects. These, with Mr. Littlejohn, a licentiate, comprise the ministerial strength of the Scottish brethren. They have much work to do, and much opposition to encounter. Their case makes a strong appeal to our sympathies and for our pecuniary aid. The Synod in Ireland sends them ministerial help according to its ability, and thus relieves them in measure. The prospect of an increase of licentiates is not very bright. They have but two students only, one of whom was in the Seminary (Belfast,) the last session. I found among them a goodly measure of public spirit. It is their wish, feeble as they are in numbers and in means, to take some share in the blessed work of Foreign Missions. I may add, they received us, as did the brethren in Ireland, very cordially. In neither country, with one very unimportant exception, did I experience any coldness, nor was I called upon at any time, in private intercourse, to vindicate the position of the Synod in this country, or its doings during the war. These were not altogether approved, but we have, and all along had, the entire confidence of the brethren abroad, as men who know reformation principles and mean to maintain them. There is no truth whatever in the statements that, I learn, have been circulated by some among us, that the mission, particularly myself, were met with frowns and rebukes either in Ireland or in Scotland; directly the opposite.

There is an English Presbyterian Church of about one hundred congregations and ministers scattered over the country, who sympathize with the Scottish Free Church, and, in fact, are a separate body only for reasons of expediency. They are largely—ministers and people—from Scotland or Ireland; some are English, but the proportion is small. Discord has found its way among them. There are two parties. One of them is disposed to make some concessions to English prejudices in regard to the modes of worship, and hence, favors organs, and would not object to some sort of liturgy. The other is opposed to things of this kind, and adheres tenaciously to Presbyterian plainness and simplicity in the entire *externals* of divine worship. All, I believe, use paraphrases and hymns. Their Seminary is in London. It has two professors, Drs. *M'Crie and Lorimer*. We happened to be in London at the time of

the opening of the present session of the Seminary, and heard an excellent address read by Dr. M'Crie on the thesis—"The Christian Ministry no priesthood," in which the whole subject was thoroughly and elaborately discussed with special reference to the times and to the country. The lecture was delivered in the chapel of their College building—a good edifice, containing all the necessary rooms for the instruction of many more students than they have. The Dr. was listened to with unbroken attention by a crowded audience, made up of ministers—a number of whom were present—of students, and of members of their church in the city. Their course is similar to that of the Free Church Seminaries. Their students number from twelve to eighteen; how many this session I do not know. We were invited to dine at Rev. Dr. Duncan's, Bayswater, a western suburb, the next day at 6½ P. M. The two Professors were there and we found them both exceedingly well informed and conversible men. Dr. M. is about medium height, but bulky; a much stronger man, intellectually, than I had supposed him to be, but very clearly on the looser side in church affairs. Dr. L. is a large man, not unlike Dr. Fairbairn, well read, and I judge fond of teaching. They both felt much gratified that two of the young men just chosen by the Assembly in Ireland, to occupy chairs in the new College in Derry, were their students. They both spoke of their church as, in general, prospering. With all its infirmities as above alluded to, it is gratifying to find a Presbyterian Church rising in the midst of a people who for so long have scarcely known what Presbyterianism is; and if they have known anything of it on their own soil, it has been only as almost a synonym for Socinianism; for it is a distressing fact, that for nearly a century the old Presbyterian Churches in England—among them Matthew Henry's—have degenerated even so far as that.

It will be remembered that there are nearly one hundred congregations of (Scottish) United Presbyterians in England, between whom and those of whom I now speak, there are negotiations going on for Union, which will probably be successful—certainly, if the Union takes place in Scotland. There are, also, other Presbyterian ministers and congregations, connected with neither of them, but sympathizing with the Scottish Establishment. Dr. Cumming, of London, is one of them.

I had been in Glasgow from early in August to the 5th of September, except ten days spent in Girvan and Stranraer, already mentioned. I had seen many of the leading ministers, had prepared a circular, using the draft gotten up in Belfast, and appended a goodly list of well-known Scottish clergymen; had seen it through the printer's hand, had made an arrangement with one of my colleagues, Mr. M., for the calling of a ministers' meeting on September 21st, had obtained by the kindness of an elder of Mr. Wallace's congregation, a list of "givers" in that city, had found that my health had not improved during my efforts to gain attention to our purpose and awaken an interest in it, and had become satisfied that a later period would be the proper time for

work here. To go to Edinburgh at the beginning of September to explore, would be of no use; ministers, lawyers and the better classes generally, were absent and would be for another month. In these circumstances, I determined to take a run to France, and, if possible, to Switzerland. This I did, purposing to return in season for the contemplated meeting.

I left London, September 8th, for Paris by way of Newhaven and Dieppe; the former a small seaport in the south of England, to which we were borne by rail in about three hours through a highly cultivated and slightly undulating country, with no remarkable point until near the port, where we were among the chalk hills which continue far down in France toward Dijon. Where I first saw them, they are gentle acclivities—long swells, perhaps a couple of hundred feet high; covered with grass or grain; but singularly marked by depressions shaped like a funnel, or as they are on the side hill, resembling precisely the cavity made in the side of a heap of grain by opening a hole below and allowing the grain to run down beneath. Some of them seemed to be quite large, two or three hundred feet or more across the top of the opening, others not more than fifty; all, however, the same shape—had the ground been level they would have been exactly funnel shaped. They appeared again in France in the valley of the Seine. They are quite numerous; on one occasion, a dozen or more were in sight at one time. I did not learn how they are supposed to have been formed. It could hardly have been by the chalk *running down*; for where does it go to? And yet it looks just as if it did.

We left Newhaven at 10, A. M., and had a beautiful passage of five hours to the French coast, the sea being as smooth as a pond. Sometimes, however, the channel passage is very trying and not without danger. Soon after leaving the harbor, I had brought clearly before me, the origin of the name Albion given to England by her continental neighbors. The chalk hills extend to the coast, and there appear as long ridges, their ends projecting into the sea, and worn until they present a succession of white elevated cliffs, with low valleys between—this, as far as the eye can reach. Hence, Albion, the white country, from *albus*, the Latin word for white.

The company on board, mainly composed of English excursionists, was very quiet and orderly. They seemed, most of them, quite happy; glad, no doubt, to make their escape for a time from the toils and discomfort of town life, and full of anticipations, not all to be realized, of high enjoyment in seeing a strange country, but especially the sights of Paris. I was amused with the efforts of a Cockney to learn French enough during our short voyage to do him on his tour. He had a Vocabulary, and had button-holed a little Frenchman, a resident of Newhaven, who was returning to his native place for a brief visit, and was making use of him as teacher; *but the sounds he made*, supposing, at the same time, that he was

speaking French, were exceedingly ludicrous. His teacher gave him up after a short experiment.

The French coast line is winding, and the shore somewhat white like the English coast. It is rocky, and does not, of course, look very promising. Dieppe is a small town, on the southern border of a creek which constitutes its harbor. We landed at 3, P. M., and made our way to the railroad station to take the train for Paris. Here I found myself for the first time in my life among a people speaking only a foreign tongue. It gives rise to a new sensation; your ears seem, to a great extent, to have lost their chief use, and you feel as if you were tongue-tied. I understood some French, enough to make my way from place to place, and inquire about some of the objects by the road, but for some time it was of the less advantage to me, for *they talked so rapidly* and clipped their words, or ran them together, so that an unpracticed ear could scarcely separate them. I soon found, however, that, in all quarters—hotels, cars, &c., there were persons enough who spoke both French and English, and so a large part of the difficulty as it struck me at first, was obviated.

We had a fine trip to Paris, most of the way up the valley of the Seine. The appearance of nearly every thing is strange. The houses are tall, narrow, long, and, generally, in country places, seemed to me old and shackling, as if it would not be hard to throw them down. The fruit-trees were often completely covered with caterpillars. Forest trees were few. The cows, and other cattle, were fettered in some way. This was owing to the fact, nearly universal in France, that *there are no fences*, hence cattle are bound or herded. The fields—if they can be called so—are generally mere strips of land, long and narrow, like magnified garden beds; some in vines, some in potatoes, some in grain, others in grass or turnips, &c. This is owing to the minute subdivision of property in this country under the operation of the Code Napoleon, which *requires* every man's fixed property to be equally divided among his children at his decease. At present, the great body of French farmers are subsisting on places of but four to eight acres.

We passed near Rouen, the ancient capital of Normandy, and the best specimen of a very old city, in the kingdom. I could not stop, and, of course, was obliged to forego the satisfaction of inspecting its antiquities. Here in 1430, Joan of Arc, the "Maid of Orleans," was barbarously burned by the orders of the English commander. We also passed Poissy, a beautiful town, surrounded by many country seats. It is sixteen miles from Paris, on the south bank of the Seine. Here in 1561 was held the great "Conference of Poissy," in which Theodore Beza triumphantly defended the Protestant faith against the assembled prelatical power of France, in presence of the court and the nobility.

It was rather late when we arrived in Paris, and, at this time, I remained but a single night. The next day I journeyed to Geneva. Of this hereafter.

J. M. W.



## THE RIVER KASIMIEH, OR LITANY.

It is by far the largest stream that empties into this sea (the Mediterranean), except the Orontes. Both of these rise in the great plain of Cælo-Syria and close together. The Orontes flows north, the latter south and south-west. The watershed of the valley between the two Lebanons is somewhere about Lebweh, but the farthest permanent source of the Litany is the copious Ain es Sultan, at Baalbek. Even this is entirely used up during the season of irrigation, and not a drop of its water reaches the sea. Numerous fountains, however, rise out of the centre of the plain, and being joined, first by the strong stream of Zahleh, and afterward by the much larger one from Anjur (Ain Jur), the united river meanders through the lower Bukah in a southerly direction, some fifteen miles, to Jub Jenin. Below that it flows in a constantly narrowing vale for six or seven miles, to Jisr Kuraone. Not far from this bridge its volume is increased by the stream from the noble fountains of Mushagharah. From this onward the Litany is engaged in a furious struggle with Lebanon for a passage to the sea. It has cut out for itself a narrow grove in the solid strata so deep that no one at a little distance aside from it would suspect that a powerful river rushed between him and the opposite rocks. Yet there it is at the bottom of the chasm, all in a foam of vexation, leaping, darting, roaring along. Now it whirls round the jutting base of some mighty cliff so sharply that you are sure it bursts from the rock itself. Below it runs madly against another towering wall, from which you see no escape; but it does, and, darting along the base at a terrible rate, launches its whole force against a similar barrier, only to recoil in shattered fragments, and shoot like an arrow down some secret pathway, quite hidden by overhanging rocks and interlacing sycamores. After about ten miles of this work, it does, in reality, come forth from the dark mouth of the mountain. At a place called Kuweh—window—it has tunneled through a rock more than ninety feet thick, and comes out quietly at the bottom of this solemn chasm. Not long to rest, however, for immediately afterward it springs madly down among large boulders, reduced in width to half a dozen feet, but of depth unknown. The road passes over this natural bridge from Wady et Teim to Nihah, on Lebanon. Some six or eight miles farther south, the road from Jezzin to Hashbeiya crosses at Jisr Burgus, and there the traveler has a fine specimen of our river and its behavior among the rocks. But you must look upon it from the cliffs of Blat, some five miles below, where it is eight hundred feet beneath you, tearing at the very roots of Lebanon, and rasping out a passage for itself with mighty din and desperate haste. I have sat for hours in a sort of dreaming ecstacy, gazing into this chasm—have let myself down from crag to crag until I stood all alone at the bottom—have reclined midway up its wall upon some projecting shelf, and watched, now the timid conies creep out and sun themselves, and now the bold eagles going and returning to their eyries in the cliffs. There are thousands of

them, and their manœuvres, particularly when coming home, are very entertaining. There come a pair of them, just visible in the blue depths of heaven. See how they sail round and round, in ever narrowing gyrations, as Milton's Prince of Darkness,

"Down from the ecliptic  
Threw his steep flight in many an aery wheel."

And now, right over the chasm, they poise themselves a moment; then, like a bolt from the clear sky, down, down they come, head foremost, with wings collapsed; sinking far below their eyrie, they round to in a grand parabola, and then, with two or three backward flaps of their huge pinions to check their fall, like the wheels of a steam-boat reversed, they land in safety among their clamorous children. Now take the glass, and see how they divide among their gross and greedy chicks the prey which they have brought from far. Come to Blat, vain man, and answer thy Maker. Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock and the strong place. From thence she seeketh the prey; her eyes behold afar off. Her young ones also suck up blood, and "where the slain are, there is she." Job 39: 27-30.

Moses, in that beautiful ode which he spake in the ears of all the congregation of Israel, refers to the habits of the eagle in a way which I have never understood: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him." Deut. 32: 11, 12. Do you suppose that the present eagle literally beareth her young on her wings?

It is not necessary to press every poetical figure into strict prosaic accuracy. The notion, however, appears to have been prevalent among the ancients, that the eagle did actually take up her yet timid young and carry them forth to teach them how, and embolden them to try their own pinions. To this idea Moses seems to refer in Exodus 19: 4: "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself." The fact is not impossible; the eagle is strong enough to do it, but I am not aware that such a thing has ever been witnessed. I myself, however, have seen the old eagle fly round and round the nest, and back and forth past it, while the young ones fluttered and shivered on the edge, as if eager, but afraid to launch forth from the giddy precipice. And no wonder, for the nest "is on high," and a fall from thence would end their flight for ever. If Moses was not the author of Job, they seem both to have been familiar with this bird and his habits. One allusion is very striking: "Her eyes behold afar off." Job 39: 29. The power of vision in the eagle is amazing, almost incredible. No sooner does a kid fall in the wilderness among the thick bushes than some of these keen-sighted hunters after prey notice it from their pathway in mid-heaven, and, circling round and round, they pounce

down upon, and bear it away to their nest. This appears to be done purely by sight.

To what fact in the life of the eagle does the Psalmist refer in the promise to the righteous that they shall renew their youth like the eagles? Ps. 103 : 5.

Perhaps merely to his coming forth in a fresh costume, and in youthful beauty after the moulting season ; or it may refer to the fact that this royal bird is long-lived, and retains his vigor to extreme old age.

But we have not yet done with our river. Turning westward, below Blat, it has cut a channel across the southern end of Lebanon, at a place called the Khutweh, some two hundred feet long, and so very narrow that I have set on the west side and laid my hand on the opposite precipice, which rises at least one hundred feet perpendicular above the water. The river darts, swift as an arrow, through this groove, and, like the shuddering visitor, seems to hold its breath in terror. From this onward for a few miles the scenery is less wild, until it turns the corner, south of the castle of Shukif, and makes hitherward toward the sea. This last descent of eighteen or twenty miles abounds in noble scenery, but it must be seen to be appreciated. The whole length of the Litany, with its countless doublings, cannot be less than one hundred and twenty miles, and in that distance it descends full four thousand feet. European engineers have entertained the idea of carrying a railway up the Litany to the Rukah, from whence it could easily pass to Hamath, Aleppo and the Euphrates, and also to Damascus, Palmyra and Bagdad ; but no one will dream of such an enterprise who has explored the long wild gorge, and found out what it really is. This river is not mentioned in the Bible. Perhaps it is too far north to come in the way of Biblical narrative. It seems to have formed the northern boundary of the territory *actually subdued* by Israel, for I cannot find a single city on this side of it inhabited by either Naphtali or Asher, though David and Solomon may have held a temporary and not very well defined sway over some places farther north than even Sidon. \* \* \* \* Asher and Naphtali came to the Kasimieh, and we can trace their actual possessions thus far, but no farther ; and we have, therefore, in this river the divider, a sort of second Jordan to the Holy Land.—*The Land and the Book.*

#### C R I T I C I S M O N R E V. 11 : 15.

“And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.”

INASMUCH as the term “world” may signify either the “globe,” or the world as alienated from God, the phrase, “*kingdoms of this world*” is ambiguous. It may denote the “kingdoms,” the “nations,” which have their “local habitation” on this globe, or it may

characterize them as earthly in spirit, in purpose, in operation ; "of this world," either as *in it*, or as imbued with its dispositions. We prefer the former view. The nations here, are those made up of men on earth ; "nations," neither angelic nor spiritual, but human.

The phrase comprehends *all* nations then existing. It is general, suggesting no restriction, nor admitting of any ; for such an expression as "*the kingdoms of this world are*," is the precise equivalent of "*all the kingdoms*," &c. It is, of course, no objection to this statement, that all are styled "kingdoms," for this term includes a nation under any kind of government, regal, imperial, republican or democratic.

Of the "nations of the world" it is affirmed, that they "are become the kingdoms of our Lord, and of his Christ." We have said that we prefer to understand the phrase "of this world" in the sense of "*in this world*." It is implied, however, in this last clause, that whatever they may have been before the change here ushered in, they were not godly or Christian kingdoms before ; for only now, "they are become," &c. And, surely, no evangelical Protestant requires any fresh argument to satisfy him on this point. It is possible there may be found among some tribes of men, who but lately were heathen and savage, such a public spirit and such institutions as may be so denominated ; but it is not so with the great nations of the world, even of Christendom. Some, indeed, say—some professed Christians, some who we hope are real Christians—that a nation is not required to be *organically* "Christian," whatever we may judge of the "godly." Still the fact will not be disputed, that the kingdoms are not so now.

The phrase, "of our Lord and of his Christ," embraces a great deal. It includes : 1st. *A confession of the being of "God and of his CHRIST ;"* for, let it be observed, this text does not state that any *new* rights or prerogatives are yet to accrue to our Lord and his Christ—this is impossible. It must be interpreted as referring exclusively to a coming change in man's perceptions and feelings in regard to the divine claims, which even now exist in all their plenitude. 2. *A confession of their right of national property and control.* "The kingdoms of"—belonging to, as theirs ; a declaration, in the strongest terms, that the divine supremacy is seen and admitted. Of course, this embraces necessarily an acknowledgment of the law, *as law, authoritative and supreme.* 3. *It includes the actual conformity of the nations, in due measure, to the divine character of the Lord and of his Christ.* 4. *All this, be it observed, is affirmed regarding the Lord, the Father, and THE LORD CHRIST, in the same terms.* When these kingdoms become the "Lord's" kingdoms, they become "Christ's" kingdoms to all the same intents and purposes. They cannot become the Lord's—so we may infer—unless they become "Christ's." If this were entirely new doctrine, only introduced near the end of Revelation, we might be startled, but it is as old, in the Bible, as the first promise, and pervades the Word of God throughout.

5. *This is instructive to us and to the nations now, and moreover, teaches duty as well as truth.* It is a prophetic passage, it is true.

and all prophecy is, by no means, designed to teach human duty ; but much of it is. When we find a prediction, introduced, as this is, in connection with the acclamations and thanksgivings of the four and twenty elders, and of all the inhabitants of heaven (Rev. 11 : 16, 17), and these "voices" and thanksgivings aroused immediately by this—that the Lord had "taken to him his great power and reigned," we are not left in doubt about this matter. "The kingdoms of this world" will then become no more than they should be ; and as the law of God is now perfect, and its authority absolute—as the law of God is not lowered at any time to the level of human ignorance or evil passions, they will then do no more than the nations, having revelation, are bound to do now.

We find in this passage :

1. That the nations now need reformation—such reformation as will make them Christian. They need this in all the particulars mentioned above. 2. Nations to be Christian must honor Christ. 3. True Christian teaching will declare this. It is no Christian teaching, but infidel, that declares that it is enough *now*, if a nation acknowledge the being and supremacy of God ; but omits Christ. And it is devilish teaching, which says that it would be wrong in a nation to own Christ because there may be Jews and infidels in its bounds. If the rights of Christ's enemies are of such sort, in this connection, and so sacred, how many would be required to block the wheels of a movement toward a national owning of Christ ? Would not *one* be enough ? Truly it would so. The rights of *one* conscience—the genuine rights—are as sacred as the rights of a thousand. But how monstrous to imagine, that amid the shouts of the hosts of heaven, at the blowing of the seventh trumpet, some one voice was heard, forbidding any recognition of the Lord's Christ ! 4. All true Christian teaching tends this way. Hence, *all* who are laboring for the diffusion of the gospel, or in circulating the word of God, or in any genuine reformation, are working toward this result. They may not see this ; clearly, at least. They may, through some crafty device of the adversary, be induced even to take rank partially with the enemies of it, but whatever truth they utter is working out the grand consummation. Hence, again, we rejoice in what is done by evangelical Christians of all sects, yea, and will rejoice. 5. This national reformation will come in only as the issue of great judgments. Look at the passage. "The seventh angel sounded ; and there were great voices," &c. The seventh trumpet includes the seven vials ; chap. 16. And the seven vials are the "seven last plagues." The passage we have been considering presents the *happy* issue of these plagues ; but it is the "issue" that is happy, the plagues will be dreadful. Strange, that even Christendom will be brought to own the "easy yoke" and "light burden" of a precious Saviour, only by severe judgments ! But so it is. The Southern States of this country are even yet kicking against the "imposition" of the best thing that ever happened them—*liberty* throughout their borders. So the nations ever do. *Nothing but intense suffering* will bring them to their knees ; and

not even this, unless the grace of God accompanies it. There must be suffering yet in Christendom, great suffering; war and pestilence will unite in their work of blood—and the day appears to be just at hand. May this land learn wisdom in time. To bring it to this, should be, as Christians and patriots, our earnest, constant and prayerful effort.

J. M. W.

### LAYING ON OF HANDS.

WE cheerfully insert the following sent by a highly esteemed ruling elder, although not entirely agreeing with him in his conclusion in regard to the mode of ordaining ruling elders.

T. S.

IN introducing new practices into the church, two things are necessary: First, that the thing be public, that there may be uniformity; and second, that it have a warrant. The practice of ordaining elders by the laying on of hands has been introduced quietly, for the writer knew nothing of it till he saw it in a letter of Mr. Steele. Now I think this thing should come before the church publicly, and should have a warrant. Our first term of communion requires a belief and practice according to God's word, and besides there is implied a defect in the ordination of those that have been ordained without the laying on of hands, not only in the Reformed Presbyterian Church, but in all the other branches of the Presbyterian Church. I do not say that laying on of hands in ordaining elders is a bad thing, but I want to magnify my office, and I do not see how any one can give what he did not receive.

"Laying on of hands" is named about eighteen times in the New Testament, but for different purposes. It is used four times to express taking persons, Mat. 26: 50, Acts 4: 3, and 5: 18, and 21: 27. Twice it is used in connection with blessing, Mat. 19: 13, and Mark 10: 16, "And he laid his hands on them, and blessed them." Six times it is used along with miraculous healing, Mat. 9: 18, Mark 4: 5, Luke 4: 40, and 13: 13, Acts 9: 12, and 19: 11, and 28: 8. It was also the sign of conferring the Holy Ghost. Acts 8: 17, "And when they had laid their hands on them they received the Holy Ghost." 19: 6, "And when Paul had laid his hands on them, the Holy Ghost came upon them." 2 Tim. 1: 6, "I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands."

The apostles also laid on hands for other purposes. Acts 13: 8, "And when they had fasted and prayed, and laid their hands on them, they sent them away;" 6: 6, "Whom they set before the apostles; and when they had prayed, they laid their hands on them." I think they were ordained by prayer, and after prayer hands were laid on them that they might receive the Holy Ghost. However *this may be, I see nothing here to warrant the laying on of hands a ordination. It may be that hands were laid on to ordain der*

cons, and the apostles may have been in the presbytery that ordained Timothy. But there appears nothing thus far in the example of either the Redeemer or his apostles to warrant laying on of hands in ordination. In Mark 8: 14, we are told "he ordained twelve, that they might be with him, and that he might send them forth to preach." The warrant for the laying on of hands in the ordination of ministers is found in 1 Tim. 4: 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Ruling elders are recognized in 1 Tim. 5: 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." From this it appears that there are some who do not labor in word and doctrine, but who rule. In Titus 1: 5, Paul says to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." It might be inferred from what follows that ministers are meant, this I will not attempt to decide; but merely ask, how could he ordain elders? He was not the presbytery.

In Acts 14: 23, we find a clear case of the ordination of elders, "And when they had ordained the elders in every church, and had prayed with fasting, they commended them to the Lord." These elders were ordained by prayer and fasting.

A minister ordained by the laying on of hands of the presbytery has a right to a seat in our ecclesiastical courts by virtue of his office. Ministers represent the Lord Jesus, not the people. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God," 2 Cor. 5: 20. An elder has to be appointed and certified. I believe the session have the right to nominate candidates for election. This right is perhaps prudently waived to avoid the suspicion of fanaticism. But it is only a kind of congregationalism.

## EDUCATION OF THE FREEDMEN.

**MESSRS. EDITORS:**—The Board of Education, as already intimated in its report, located the school at Northwood, on the condition that the funds necessary to purchase the College should be raised in this vicinity. The money has been raised, and the property, secured by deed, is now in the possession of Synod's Board. Funds have also been raised in this community for the purpose of erecting a belfry and cupola on the College and making other necessary repairs.

The Board has not yet secured a class of colored pupils, though steps have been taken in that direction. Welby Williams, a boy from the Natchez Mission, now with us, is doing well and is very promising. W. J. Roberts, a young man, a member of our church, from Southern Illinois, is also doing well. We have letters direct-

ing attention to others, some of whom we will doubtless accept. A few extracts may be interesting to our people.

Mrs. Edgerton, matron of the Colored Orphans' Asylum in Nat-chez, writes in reference to a boy and girl: "The boy is about ten or eleven, not more, is an orphan, was raised on a plantation, is *black*; his features are very good. He came to us last January, perfectly ignorant of a book. He reads now in the fourth reader, adds and subtracts readily, memorizes very quickly, sings well. He is remarkable for a keen sense of honor and propriety, and is perfectly trustworthy, does errands with dignity and dispatch, and correctly. Seldom seen among children. He is not at all forward, but on the contrary rather retiring, but prompt. We have a girl fourteen. Her mother, I think, is a very intelligent woman. The girl's father graduated at eighteen years of age. She is white, her mother a mulatto. The girl is very smart, is quite a scholar now, and is always master of her lessons and learns them very quickly, never leaves a lesson till she thoroughly understands it. She is retiring and lady-like in her manners, affectionate and kind to all. We are very anxious to educate her for a teacher. Her mother will clothe her and buy or pay for her books, and do what more she can toward her expenses. Her whole aim is to educate that child." Are not these gems worth picking up and publishing?

Mrs. Edgerton adds: "I am very much astonished at the intelligence of these children. We have a very interesting family, and could we be permitted to continue this institution, we should want to retain these children a year longer, but we expect we shall be obliged to close, perhaps in January, for want of a building. This is a glorious work, and I hope I may, in God's providence, be permitted to continue my labors among them in some way for years to come."

Mr. Smith, teacher of a colored school in Nashville, writes: "I have several scholars who I have reason to believe would make eminent *teachers*, if they could have the advantages to be derived from a year's tuition at your institution. I wish you to inform me upon what terms students are received, and whether, if they are unable to defray their own expenses, they will be borne by the institution."

"I know a young lady who attends my school, who if she could attend your institution for the term of one year, would be one of the most useful persons that I am acquainted with. She is very anxious to become a student at your college." Should not help be extended to such?

Another lady writing from Memphis, says: "Miss Mitchel, the able and efficient matron of the Orphans' Home on President's Island, has among her children a child of promising parts; a little girl, twelve years of age, quick to learn, lady-like and dignified, if you will allow the latter term applied to a mere child; indeed, *totally different from other colored children* around her, whom Miss M. *thinks* would improve such advantages as you propose to con-



fer. She is an orphan, has two sisters in Ohio, little girls, whom Miss Jennie Buck took north with her. 'Josie' is a delicate child and can never make a support by hard labor, but once fitted for a teacher, if she lives, might be independent."

Rev. A. Y. Hall, of Chicago, makes inquiry for the admission of a mulatto girl, a young woman, who is very desirous to become a pupil in our school. After stating that she was born a slave in Richmond, Va., came to St. Louis when seven years old, was sold down south to Jackson, Miss., one year before the rebellion, remained there till after the surrender of Vicksburg, came back to St. Louis, went traveling with a family, and finally stopped in Chicago, Mr. Hall (colored) writes: "But what she most desired she has always been deprived of. After hearing your sermon at Bethel and your lecture at the chapel, she has applied to me to see if there is a possibility of admission to your school."

In my tour through the church in the West, I discovered unusual sympathy with this work. It was so everywhere. I seldom asked for money of anybody, black or white, church member or infidel, who did not give me more or less. If the school be managed properly and judiciously, the church in the West will give it a united support. Mr. Samuel M'Elhenny, of Sharon congregation, well known for his liberality, told me he had \$500 for us for the education of the colored boys and girls, but would not put it into our hands till the next meeting of Synod. He stated that it had been his resolution long since to give that amount for that purpose, but did not expect to have it so soon. Are there not others in the church who are disposed to do something of the same kind?

I have promised the subscribers to this fund a report in full. As much that was subscribed was to be paid on the 1st of January, and has not yet come to hands, I withhold it for the present till it can be made complete.

In answer to many inquiries, it is proper to state that J. R. Newell, elected as Principal to the Normal Department, has declined the position, owing to his present engagement. Rev. J. C. K. Miligan has thus far considered it premature to either accept or decline. For the present the school will remain self-supporting, as heretofore, and the tuition for colored pupils will be paid by the Board.

J. L. M'CARTNEY, *Sec'y. of Board.*

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#### WASHINGTON MISSION.

THE following is an extract from a letter acknowledging receipt of sundry boxes of clothing, &c., forwarded for use of freed people at Washington, D. C.; published to show how such kindness is appreciated:

*"We have received a pretty good supply of shoes, and though some of them are rather narrow for our kind of feet, we can make*

them cover and keep warm. We have feet of all sizes that we can fit to shoes at any time. Your ideas in relation to sending new strong material instead of second hand clothing are correct, though we would not like to dictate. Some people prefer to wear the new clothes themselves. We *do* need *work* for our women, and they are thankful to get it, and some of them are quite capable of doing it. What we wish, and feel that we need, is to have laborers enough here to establish a regular Sewing School, but we are so over-worked with the care of the children, that we have little strength left for the other work which we see needing to be done. We shall try, however, and begin something in that line, if it is not quite so systematic.

Our dinner came off on New Years. We trimmed up our rude church as tastefully as possible, giving it the appearance of a cheerful dining hall. Several good speeches, including one by a colored man of finished education, were delivered, and the children enlivened the whole with their songs. But the eating was the great part with them. We had bread and butter, boiled ham, rolls, cold chicken, pies, cheese, cakes and apples, and the fingers and mouths went pretty lively. Most of the children had never seen so much to eat at once, and one of the men said, "I have seen such a dinner before, but I was not in it;" another man said, "I don't know what to say, I can't say anything but thank God and the friends;" another, "I never seen no New Years like dis afore." One woman said the next day, that she "tank de Lor and pray for the teachers and all de friends afore she got up in de mornin;" another said "They must be mighty good people up north, and I would do any thing in the world to accommodate them." Perhaps you do not care for these details, but it shows how you and we are appreciated. We fed bountifully nearly 300, and would have been glad to feed *all* the "poor and hungry" around us, but we had not room for more than those of our own schools. We enjoyed the day very much ourselves, and the colored people "enjoyed it elegant." We are distributing our clothing as well as we can, but shall be able to do more in that way when we open school next week. We are sorry that the Board could not see their way clear to send another laborer here, but suppose we must not blame them, since it is the church that supplies what they disburse. We are determined, however, that what we do we will do better, if it is not so much.

Please remember us with thanks to all the kind ladies and friends who have aided in forwarding comforts to the colored people under our care, and be assured that our hearts are cheered and our hands strengthened by these tangible evidences that in our arduous work here we are not forgotten by friends at home." O.

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WASHINGTON, Jan. 8th, 1866.

THE prompt and liberal response to the appeal made in behalf of the colored people connected with this Mission has been most encouraging. Besides providing a bountiful New Year's dinner for about 300 scholars connected with our schools, we are enabled to relieve the wants of many destitute and suffering families.

By the wise liberality of several donors, we have been furnished with material which affords employment to a Sewing Circle or Industrial School, which has just been formed. On the first day above one hundred colored women had their names enrolled as workers. It must be evident to all, that in this way a double benefit is conferred on these people. They are furnished employment and taught how to work, and at the same time are enabled to obtain clothing for themselves and families, without the feeling that they are entirely dependent.

It is hoped that this work which has been so auspiciously begun, without plan or scheme of ours, but simply by the wise forethought and suggestions of some donors, and by the situation of hundreds of unemployed, untaught and needy persons around us, may be prosecuted and enlarged, so as to meet more fully the wants of this people.

It is found that something of the nature of an Industrial School is of great importance, almost a necessity, to a successful Mission among the freed people.

It is not strange that women who have been employed all their life as field hands should be very deficient in habits of economy, cleanliness, and even industry in household matters.

In the midst of the toils and difficulties of our work, it is very cheering to feel that we have the co-operation, sympathy and prayers of distant and near friends.

MARY E. ARMOUR.

#### CHURCH EXTENSION—FUNDS NEEDED.

DEAR BRETHREN—We are compelled to make, for the second time, an earnest appeal to your liberality on behalf of the "Board of Church Extension." Our former one has, thus far, met with no general response, and consequently we are not able to afford the required assistance to new and feeble congregations. This delinquency places such congregations in an exceedingly embarrassing position—they cannot seek assistance by the former method of "begging," for the reason that this is understood to interfere with the "Board," and to thwart the purpose of its appointment; and they cannot receive aid from the "Board," because it has no funds to dispense—consequently they are left without hope of assistance from any quarter.

We have thus far received collections from less than one half dozen congregations, and these for the most part of the smaller and pecuniarily weaker class, so that the "Board," so far from being able to carry out the purpose of its creation, is a positive obstruction and hindrance.

*We already hear discouraging remarks and predictions of failure. Of course, without your assistance, this, like every other scheme*

must fail, fail disastrously. *The appointment of a Board does not create funds.*

But it need not fail, ought not to fail, we believe will not fail.

We only ask that the officers of each congregation give the people an opportunity to contribute. A liberal collection from each congregation will furnish our treasury with funds sufficient to meet present demands. *We cannot believe that this will be withheld.*

Sister churches are pushing this matter with the greatest energy, and find it one of their most efficient agencies. The Congregationalists have resolved to raise \$200,000 for this purpose the present year. We believe the Reformed Presbyterian Church to be, according to its means, the most liberal in the country, and will not believe that it will fall behind in this work.

In behalf, then, of struggling and necessitous congregations—in behalf of that kingdom whose extension we all desire, and on the ground of Synod's pledge given in the very appointment of this Board, we make this additional appeal, and most respectfully but urgently invite your attention to this matter. All funds or applications for the current year should be forwarded on or before the 15th of March next.

That the Head of the Church may direct you in this as in all other matters that concern the interests of the Church, is the prayer of yours, on behalf of the Board,

J. R. W. SLOANE, *President.*

J. K. MILLIGAN, *Secretary.*

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### THE FOREIGN MISSION.

THE attention of Pastors, Sessions and Congregations is respectfully but earnestly solicited to the fact that comparatively small contributions have been received for the Syrian Mission during the last nine or ten months. Remittances for salary and mission expenses have to be made regularly, and the cost of exchange is still high. The regular annual collections for this fund have not been taken, owing, perhaps, to the special effort made about a year since to meet extraordinary emergencies. The Board ask that attention be given to the matter immediately, and that moneys be forwarded to the Treasurer, Mr. William Brown, 1635 Locust st., Philadelphia. The senior missionary, Rev. R. J. Dodds, is now in this country, and will take an early opportunity to make a tour through the church and present the claims of the Mission. We ask for him a kind reception, and in the meanwhile that our congregations act with promptitude in replenishing the Mission fund.

By direction of Board.

SAMUEL O. WYLIE, *Chairman.*

T. P. STEVENSON, *Secretary.*

## THE AMERICAN BIBLE SOCIETY.

It will be well if the claims of this noble institution are not in some measure overlooked while contributions are made to other important causes. The emancipation of slaves has opened a new and extensive field claiming immediate attention. Means should at once be put into the hands of the managers to meet the demand. Let no one, from the pretext of giving more to other causes, neglect this.

We read with pleasure the fact that the congregation of Jonathan's Creek has made their pastor, Rev. A. McFarland, a life member of the A. B. Society, as a New Year's gift; and his two sons, lately returned from the war, have conferred a similar honor on their mother. In that small congregation, consisting of thirty-eight members, nearly one hundred and twenty dollars have been paid into the funds of the Society. Let other congregations be stimulated by this example to do likewise.

## OBITUARIES.

AGAIN has death entered the dwelling where at intervals two darling children were taken away. The beloved wife and mother is now no more. But the sorrow of this death did not come with stunning suddenness, and it is soothed by the final tranquil scene of the dying saint. Mrs. MARGARET ANNE BURNS fell asleep in the Lord on Friday, July 21st, 1865. Her birth was on November 20th, 1822. She was the wife of Samuel Rea Burns, an elder in the Conococheague church, near Chambersburg, Pennsylvania, and daughter of the late John Renfrew, long an elder also in that congregation. Born a child of the covenant, she gave evidence of piety early in life, and was admitted to full membership in the Reformed Presbyterian Church, August 20th, 1842.

Mrs. Burns had naturally a retiring disposition. She possessed the meek and quiet spirit of a Christian woman. Her piety was based upon principle, and was exemplified in her daily study of the Bible, her care for the religious culture of her little ones, her studied avoidance of evil speaking, and her strict attention to Sabbath observance and to family worship. In the absence of her husband, she would herself lead her household to the family altar. Shall not the voices of that little band—of father and mother and three children—together sing again? After their tears, shall not "a reaping-time of joy" be theirs, a rapturous re-union in singing a new song to Him who has redeemed them to God?

Mrs. Burns was blessed with unclouded reason to the very last. Her illness dated its beginning in the fearful excitement consequent upon the rebel invasion of Pennsylvania in her immediate vicinity, in 1863; and upon the approach of the enemy in 1864 and the destruction of Chambersburg, her enfeebled system received another shock, living as she was within view of the *ascending smoke of the burning town*. Fully aware that she was soon to die, and having expressed her earnest hope and desire that her tender children *would still be carefully trained in the fear of the Lord*, she had but one request

to add : she desired all her friends and acquaintances to know that living near to Jesus is the only way to procure peace in the dying hour. And when just upon the boundaries of time, she urged individual members of her family, and admonished all present, to live near to Christ. A little daughter was asked to come and see her "poor mother," when the expiring believer earnestly interposed, "No, *rich* mother," adding, "or, I expect soon to be rich." A whisper afterward in the ear of her husband that she can speak no more, and the triumphant spirit was gone.

J. F. B.

DIED in Liverpool, England, July 17th, 1865, DAVID COWLEY, aged 64 years. He was born and brought up in county Down, Ireland, near Knockbracken. After mature and careful study of her principles, he joined the fellowship of the Reformed Presbyterian Church at an early age, under the able ministrations of the Rev. Josias Alexander. After Mr. Alexander's death the Knockbracken congregation proposed to give a call to Rev. T. Houston to become their minister.. Mr. C. was one of the commissioners appointed by them to prosecute that business before presbytery. Mr. C. was also present at the memorable "soiree" which took place on the evening after Mr. Houston's ordination.

About the year 1832, Mr. C. removed to Liverpool and became united at once with the Reformed Presbyterian congregation there, then numbering but few members, and receiving only occasional supplies of preaching from the church in Ireland.

In Mr. C. the congregation soon found they had received no ordinary accession,—for in addition to a thorough knowledge and appreciation of all the peculiar principles, doctrines, and practices of the Reformed Presbyterian Church, he possessed rare ability in the exhibition of these and in enforcing uniformly the observance of religious duty.

Besides Mr. C., the congregation received accession of various members from Ireland and Scotland, and in 1835 Rev. Simon Cameron of Ballylavan was appointed to moderate in a call for a minister, which came out unanimous for Rev. Jno. Nevin, whose excellent ministrations the congregation enjoyed till 1846, when he removed for the purpose of emigrating to America. When enjoying only occasional supplies of sermon—in the absence of a fixed pastor—it was in attendance on fellowship meetings where the advantage of Mr. C's. society was more particularly felt in its edifying, cheering and instructing influence. On those meetings Mr. C. was always conscientious and punctual in his attendance, and exercised no little of a conserving influence, by this means, in the congregation during the period it was without a stated pastor. In 1857 the congregation resolved to give a call to a minister, which it did, and had the Rev. J. Graham, D. D., from Ayr and formerly of Wishard, installed over them as their pastor. In proceedings of such importance Mr. C. was always ready to give sound advice and counsel. Though, as expressly stated to the church in Scotland, it was to enable and assist the congregation in maintaining a true covenanted testimony in all its integrity in Liverpool, that application was made to them for a minister, Dr. Graham was not long placed in Liverpool until he manifested an adverse disposition, and Mr. C. was among the first to detect his unfaithfulness, which is abundantly manifest from the published acts and correspondence of Dr. G. and the congregation at the time—1858-'60.

Whether Dr. Graham contemplated the division which soon after took place in the church in Scotland, it is unnecessary to say ; but in order to strip the old members of the congregation who had amidst so many difficulties, for such a lengthened period (since 1823), maintained the cause in Liverpool, and who

had called him to aid them in promoting the church's principles—in order to strip these of any church property that was or might be created, he proceeded, contrary to the resolution of the congregation, to get the church property vested in the name of one man, a member who had just joined the church and congregation, and would not suffer it to be vested in the name of the trustees which the congregation had appointed for the purpose, and it was so disposed in the deed that if two-thirds of the congregation wished at any time to join another denomination the property was theirs—consequently, those who remained faithful to their profession could have no share in it. Mr. C. opposed this movement as soon as he heard of it, with great firmness and power; the Dr. showed no desire to change his course, and was quite unable either to cloak his proceedings or resist or refute Mr. C's arguments, but he threatened to suspend him. Mr. C. attended several meetings of the Dr. and a *quasi*-session which he had gathered round him to aid and protect him in carrying out his measures, and expostulated with him against the course he had taken, but the Dr. only repeated his threat to suspend him, and actually, without either indictment, summons, trial or precedent, and in violation of all presbyterian order, in the most arbitrary manner sent Mr. C. a letter suspending him from the privileges of the visible church!

As Presbytery, when applied to, refused to move in the matter, Mr. C. challenged the Dr., both privately and publicly, to choose four disinterested honest men and he would choose four, and let these eight men decide the whole case, and if they found that he had done wrong and Dr. G. had done right, he would not run away from church discipline, but would esteem it an honor to give public satisfaction before the whole congregation, three several Sabbaths; but if they decided that the Dr. done wrong and he were innocent, he would expect the Dr. to make a public acknowledgment. To this challenge there was no response.

Mr. Cowley was a man of sober and temperate habits and uninterrupted good health; he was peculiarly careful to remember the Sabbath-day to keep it holy. He took ill suddenly with disease in his bowels on Friday, and died on the Monday following.

Mr. C. was a great admirer of Dr. Alex. M'Leod of New York, and took special delight in his book on the Revelations. It was a pleasing circumstance that Rev. Alexander M'Leod Milligan arrived in Liverpool from America just at the time, and visited Mr. C. on his death bed, and conversed and prayed with him. Mr. C's disease by no means impaired his mental faculties. He did not regard Dr. Graham's excision of him from the visible church as at all likely to bar him out of the heavenly Zion. In conversation with the Rev. Mr. Milligan and some religious friends who visited him a few hours before his death, he said that "he judged the work of sanctification in him was near complete"—and that "throwing all his own works and merits overboard at death, he would just sail on the plank of divine mercy straight to heaven." "The memory of the just is blessed." One brother only, named Samuel, survives Mr. Cowley, who lives near Pittsburgh, America. Com.

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DIED, September 14, 1865, at his residence near Greensburg, Pa., Mr. GEORGE T. LINDSAY, of typhoid fever, in the 29th year of his age. His disease was contracted from exposure in the army. It was of the most violent character from the first, and pronounced hopeless by his physicians on their first visit. He endured it with patience and died in peace. He early embraced the principles of a covenanted testimony, under circumstances which were calculated to attest the genuineness of his attachment to them, and while he lived maintained an earnest and firm adherence to them. Under a modest

and retiring exterior there burned in his bosom an ardent and zealous love to God, and a patriotic desire to see his country free and in sworn allegiance to Christ. He leaves a young wife and only daughter to bewail their untimely widowhood and orphanage.

JAMES N. LOWRY, son of Robert and Nancy Lowry, of Greensburg, Pa., fell in the battle of Spotsylvania, on Tuesday, May 10th, 1864. Pierced through the heart by a bullet, he died almost instantly. He was scarcely nineteen years of age; of a very ardent temperament and lively turn of mind, he enjoyed highly the socialities of life. Feeling that the war was the instrumentality by which God was about to destroy the institution of slavery, the ardor of his feelings carried him into the thinned ranks of the 11th regiment, which was home to recruit. From the quiet of his home he was almost instantly carried into that most fearful struggle of the war, the campaign of the Wilderness. From the time that he entered the field, his companions noticed in him a marked change. While he never faltered nor thought of retreating, he seemed to be deeply impressed with the realities of his position, and to act like one standing on the bourne of the spirit-world.

The ordeal through which he passed was a terrible one. The lesson taught was short, but fraught with fearful realities, and we would fondly hope that through great tribulation he was brought to the kingdom. He was in the act of making a charge when he fell, and his last utterance was a word of encouragement to a companion who was restraining his ardor: "Do you feel afraid?" His last resting place is unmarked save by the recording angel.

Both these young men, brothers-in-law, were victims of the slaveholders' rebellion, and their blood part of the priceless ransom of our country. O! that the nation would learn from the fields of the dead that lie before us, the fearful character of God's judgments and the danger of being found in a state of rebellion against his authority. And let us learn from the heroic self-sacrifice of the noble dead to devote ourselves to the regeneration of our highly-favored but still rebellious land.

Com.

## BOOK NOTICES.

**THE MEDITERRANEAN ISLANDS.** Sketches and Stories of their Scenery, Customs, History, Painters, &c. By M. G. Sleeper, author of "Pictures from the History of the Swiss," with illustrations. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Company. Cincinnati: George S. Blanchard & Co. 1866. 16mo. pp. 278. For sale by Smith & English, Philadelphia.

This volume is the first of a series which is intended to furnish information concerning countries little known to young readers, for whose benefit it is prepared. Facts are set forth in such a manner as to interest, instruct and improve the mind and heart. It is a book of solid, substantial truth, and deserves a liberal patronage.

**THE WEEKLY EVANGELIST.** A Religious Literary and Family Newspaper. Montreal.

The first two numbers of this weekly have been received. From a hasty examination we are favorably impressed with it. The reading matter is good. Each number contains 12 pages, at two dollars per year. Published by Robert Kennedy, 184 Gill street, Montreal.

**THE BIBLICAL REPOSITORY AND PRINCETON REVIEW.** Edited by Charles Hodge, D. D.

The articles in the January No. are, I. Sustentation Fund; II. Common Schools; III. The Patristic doctrine of the Eucharist; IV.



Horace Mann; V. Imperfect Rights and Obligations as related to Church Discipline; VI. Strauss and Schleiermacher; VII. Renan, Strauss and Schleiermacher. The first article is worthy of careful perusal. It takes the ground, and ably maintains it, "that the support of the clergy of a church is the common duty of the whole church." The fifth article is an indirect argument for the editor's views of the duty of the General Assembly in regard to the Church South. So far as it will have any influence it must be to break down the discipline of the church, already far too lax.

The Review is published by Peter Walker, 821 Chestnut street, Philadelphia. \$3 per annum.

CHRISTIAN INTELLIGENCER, New York.

This ably conducted paper, among the best of our exchanges, has been recently enlarged. We always find in it valuable reading.

#### ACKNOWLEDGMENTS.

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J. M. ARMOUR,

*Supt. Ref. Pres. Washington Mission.*

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## MISSIONARY RESULTS—IS THE WORK GOING ONWARD OR BACKWARD?

THE following article from the "Foreign Missionary" of February, furnishes a pretty satisfactory answer to the inquiry sometimes sneeringly presented, "What have Missionaries done?" We are rather surprised to find in the specifications of successful missionary work that the New Hebrides Mission has been omitted. The truth is, the details are defective, and from the want of full information, unavoidably so. Still the facts set forth, on the whole, are full of encouragement to those who are laboring and praying for the evangelization of the world.

T. S.

THE results of modern Christian Missions have recently been criticised by different writers. This is well. It shows life and progress. Some are, however, dissatisfied with the issues of the efforts put forth, and can, from their stand point, see scarcely anything accomplished, because the walls of heathenism have not fallen down at the first blast of the trumpet, or because the strongholds of moral evil have not surrendered at the first summons. Others disparage all that has been done, and find fault not only with the results, but with the means. Organizations are defective; the men commissioned are not of the apostolic stamp; and the various agencies employed are not the best for the ends sought. A third class, conscious of the difficulties in the way, the nature of the work to be achieved, and the means used, see but few encouragements for the speedy overthrow of Satan's kingdom, either at home or abroad. They know how feebly the church is seeking the conversion of the world; how little of her material and moral strength is consecrated to this work, and the slight hold it has upon the masses of Christendom; they know something of the capabilities of Zion, and of her duty; the wants and woes of the myriads in Pagan and Mohammedan lands; and the out-look dispirits them, and they are ready to conclude that the Church is not only guilty for non-use of power, but is making, with all her boasted efforts, no relative advance upon the world. In other words, "that there are not to-day any larger number of true Christians on earth

than there were one hundred years ago, compared with the whole population of the earth."

Two articles have recently appeared in one of the leading religious journals of the day on the *world's conversion*, based on the question, "Is the work going onward or backward?" In these we have the following statement: "If we look narrowly at the field, we think it will appear that while the laborers have been faithfully engaged, less actual progress has been made on heathen ground within the last ten years than for many years previous. How many important stations have been needing large reinforcements which have not been sent. While, in not a few cases, the number of laborers has actually diminished. Few of our Missionary Societies have been doing much more than holding their own, &c." "It now requires strenuous and special efforts, each year, to persuade the churches to furnish funds sufficient to enable the missions to hold on to what they have gained. This has been so for ten or fifteen years. Their missions have not, of late years, advanced into new territory of the heathen, while their missionary force, if not stationary, has not increased."

Three distinct facts are here enumerated, which, if correct, are discouraging. Let us consider them in detail:

First.—*Few Missionary Societies are doing more than holding their own, and to do even this, strenuous and special efforts are annually needed.* That Christians have not yet grasped the missionary cause as they will; that they do not pray as earnestly and sympathize as deeply, and contribute as generously as the Saviour and the condition of the world demand, is alas too true; that they need to be constantly reminded of their duty to the heathen, and of the state of the mission treasury, is also true; but that it now requires more pleading, or greater special efforts to get the same amount, is scarcely borne out by facts. More churches contribute to this work than ever before, and fewer appeals are made to them. Fifteen years ago, agents were employed by almost every Society; now few employ them. (1.) Take the leading Missionary Societies of Great Britain and the United States for 1854, and we have nearly two and a half millions of dollars. The same Societies in 1865 contributed almost four millions. Thus, the four leading Evangelical Societies of England, "the Church," the "London," the "Wesleyan," and the "Baptist," reported in 1854 from all sources, £325,000; in 1865 these same Societies reported £419,000; while in that time the Free and the United Presbyterian Churches of Scotland had more than doubled their contributions. The American and Presbyterian Boards reported for 1854 nearly \$470,000, for 1865 their receipts were more than \$800,000. If to these we add the other prominent organizations, we have less than \$800,000 from all in 1854; in 1865 we have reported almost \$1,400,000 from the same organizations, or others, like the Dutch Board, growing out of them.

(2.) *The incomes of the leading Missionary Societies of Great Britain and this country have increased in this same period from*

20 to 90 per cent. If this is not indicative of rapid progress, it is at least an evidence that the churches are neither standing still nor retrograding.

(3.) These same Societies are stronger in the numerical force of their Foreign Missionaries, by over 200 men than they were ten years ago. An exceptional case is apparently the American Board; thus it reported in 1855, 157 ordained missionaries; in 1865, 143. But the former year includes the missionaries among the Choctaws and Cherokees, and the R. P. Dutch missionaries in Southern India and China. Yet take the reports of these two periods and we have 679 laborers, foreign and native, employed in 1855; but in 1865, these laborers have increased to 1,077, which does not include the missionaries among the South-Western Indians, and the agents of the Dutch Church who are reported in 1855. Another seeming exception to this numerical increase is the American Baptist Missionary Union.

Second.—Another fact set forth in the article alluded to is, that *“the missions have not of late years advanced into new territory of the heathen.”* This might be so, and yet be no evidence that the Church was not aggressive, or was not lengthening its cords and strengthening its stakes in Pagandom. India, excepting Polynesia, is better supplied with missionaries than any other country, and yet twelve years ago there were several provinces embracing from two to seventeen millions that had not a single missionary, and it is true of some of these to this day. So with China; missionaries are laboring only in seven of the eighteen provinces of that great empire, and to occupy any one of these eleven would surely be new territory. Let us then see whether this charge be true, and we take the shortest period referred to, and scan what the church has done in regard to new regions in the last ten years.

JAPAN, with its forty millions, has been occupied by several branches of the Christian Church, and at least, by the Presbyterian, Dutch and Episcopal Churches of this country.

CHINA. Within the last five years the province of Chih-li or Pechih-li, of which Peking is its capital, has been entered by several denominations, who are stationed at Tien-tsin and Peking; already churches are organized and the gospel regularly preached in that province, which contains 31,000,000 inhabitants.

In 1861 the London Missionary Society established a Mission in the Province of Hupeh, which has a population of over thirty millions, and where no missionary had ever labored; and they have been followed by the English Wesleyan Society. This is again new territory.

INDIA. The Methodist Episcopal Church of this country commenced their missions in India in 1856, and entered two states unoccupied by any other church, Oudh and Rohilcund, with their fourteen millions of souls, and there they have to-day a strong missionary force.

*In 1860 the United Presbyterian Church of Scotland commenced the first mission in Rajputana, which has a population of seventeen*

millions, and now they have four stations, nine missionaries, and four native evangelists.

The Nizam's territory—with its eleven millions—was first occupied in 1857 by the Church Missionary Society, and they have recently declared, in one of their publications, "that a movement of great promise has commenced within the territories of the Nizam where hitherto unbroken darkness has reigned."

Cashmir, with its 800,000 inhabitants, was entered last year, and is regarded as a mission field by the Church Missionary Society. There no standard of the Cross has been reared before. So much for India. But this does not tell all that has been done in regard to new territory. Thus, in the North-Western Provinces, there were some 70 towns ten years ago, varying in population from 10,000 to 110,000, in not one of which was a missionary. Now, not a few of them are occupied by the Presbyterian, Episcopal and Methodist Societies. Thus the United Presbyterian Church of Scotland and the United Presbyterian Church of North America have both organized missions in Northern India, in the last decade. The Irish Presbyterian Church has established a new mission at Ahmedabad, with its 100,000 inhabitants, formerly neglected. The Basle Missionary Society has not only strengthened its main station at Mangalore, but has increased its missions in the Canarese country, and commenced new stations in Coorg, &c., in a few years augmenting their missionary force from 27 to 57. In this same period the Church Missionary Society has increased its staff in Northern India from 36 to 55, or 60 including the ordained natives; they have added eight new stations to their roll; they have crossed the Indus; unfurled the banner of the Cross at Peshawar; entered Dejerat, and placed their men in Mooltan—all new territory.

The Moravians have opened within a few years a mission in the very heart of the Himalaya, having especial reference to Tartary, just as the Peshawar Mission of the Episcopal and Presbyterian Societies look toward Afghanistan.

BURMAH. The Baptist missionaries in Burmah were confined to the narrow provinces of Tenasserim and Arracan until the year 1853, when Pegu was annexed to the British dominions. Soon after this the missionaries entered Pegu, and within a few years they took up their posts at Shwaygyeen, Toungoo, Promé, Rangoon, &c.

MADAGASCAR may almost be considered new territory; as it has been closed for many years against all missionary effort, but since 1862, the London Missionary Society and the Church Society have both planted strong missions on that island. Near to Madagascar is the new mission of the Mauritius, while in Africa have been several new and important stations during the last few years. The United Presbyterian Church of America is beginning to have a strong mission in Egypt; and more than one society are looking to the interior, or are occupying new stations with this in view.

Here then, from this review alone, is a vast territory, with 150,000,000 souls, occupied by the Christian Church within the last decade, in which are laboring nearly 150 missionaries, with a small

more numerous native agency. If this is not occupying the "region beyond," we know not what can be considered an advance into new territory on the part of the Church.

Third. One other point made in these articles is, *that less actual progress has been made within the last ten years than for many years previous.* This has especial reference, we suppose, to conversions, so that fewer have been added to the church in the last ten years than in any previous decade. The greatest triumphs of the gospel in modern times have been in Polynesia. The history of not a few of the islands in the Pacific, in regard to their overthrow of idolatry and their reception of Christian truth, is more like fiction than reality. These moral marvels in several groups took place years ago. Still if in these no such divine power has lately been witnessed, thousands who embraced Christ have grown in the faith, and are better fitted to represent Christianity and preach it to others; so that there has been decided progress in this respect. From babes in Christ and weak in the faith, many have become strong in the word and in the power of his might. Yet it is to be remembered that thousands who threw away idols and embraced Christianity in these islands, were only nominal Christians, and had no personal saving interest in the Lord Jesus. From such the Church has recently drawn not a few of her strongest and most decided friends. Many new islands, like the Lagoon, &c., have been visited by missionaries of late, and we hear from them of God's converting power. Then in groups partially Christianized years ago, God's mighty hand has been seen in a more gracious manner within the past decade than ever before. Thus the Fiji Islands were visited in 1835, and occupied by the Wesleyans of England. In 1853 there were 2,526 accredited church members, with 574 on trial. According to the last report in 1864-5, the membership was 14,380, with 4,412 on trial.

For 1853, in a general summary of the missions in the Society, Hervey, Austral and Samoan Islands, we have some 4,500 church members. In the last report of the London Missionary Society we have the following record: "In the Society and Austral Islands, in the Hervey Group and in Samoa, in which the native Christians are numbered by *tens of thousands*, the progress of our missions, notwithstanding many formidable hindrances, is undeniable. Civilization and social happiness are widely diffused, the young generation is instructed both in useful sciences and Christian knowledge, the press is vigorously employed, and the Scriptures are widely circulated and dearly prized."

Taking such statistics as are given in the last report of the London Missionary Society, and we find advances in these same islands are the following: Upolu island, Faleilili church, 1853, 77 members; 1864, 435 members and 269 candidates; Savaii island, in the same group, Matautu church in 1853, 179 members; in 1864, 456 members.

Savage island, one of the latest scenes of the transforming efficacy of the gospel, has a population of 5,010. Of these 819 are in

church fellowship, and 520 more are candidates. This surely is progress, and evidence that God's servants are not spending their strength in vain.

There has been very decided advance in all these churches in benevolence and in Christian and social life. Then not a few churches have become self-supporting. Thus the Sandwich Islands, though still aided in some degree by the American Board, can scarcely be considered in any other light than as a Christian nation, and most of the churches are independent of foreign support. The same is true of the native churches, in Sierra Leone, the pastors are now supported mainly by the contributions of the churches.

Another fact must be borne in mind with reference to the Pacific isles. Population is limited, and it is in not a few rapidly decreasing. Take the statistics of the Sandwich Islands—the population in 1823 was about 140,000. In that year the first native professed his faith in Jesus; up to 1833, the whole number of converts was 577. In the next ten years 29,651 were admitted to the church; 12,325 in the following decade, and in the last 8,002; but the population had sunk in this period from 140,000 to 70,000. Now, in these islands 17,521 are in connection with the American Board alone, or one of every four of their inhabitants. There are no avowed Pagans anywhere. After Dr. Anderson left these islands a religious convention was held, in which it was resolved to form forty new churches in fifteen missionary districts, to establish boarding schools for girls, prosecute home missions, and to depend upon the Hawaiian supplies for the Church. That church is now self-governing, and will be self-supporting, besides sending missionaries to other islands. This surely is progress.

Look next at China. It was occupied by the London Missionary Society in 1807, and in 1814 the first convert was baptized. The American Board commenced operations in that country in 1830, as also the Rhenish Missionary Society; the American Episcopal Church followed in 1835. Then came the American Baptist Union in 1842, the Presbyterian Board in 1844, and several others in that or the two subsequent years. From a tabular view of all the missions in 1853 we have an aggregate membership of 351; but ten years afterward the membership had increased to over 2,000, and the acceleration is going forward still more rapidly. Thus the London Missionary Society had in 1853, 64 members; in 1864–5 it had over 850. Ten years ago the American Baptist Union had in China one church and eight native members; now it has four churches, seven out-stations and 126 members. The Presbyterian Board had in 1855, 30 members and one church; in 1865, four churches and 250 members. In 1853, the American and Dutch Boards combined had 26 members; at the close of 1863 the R. P. Dutch Church alone reported 309.

We turn next to India, where the church of Christ has labored most efficiently and continuously. In 1799, Carey commenced *missionary work at Serampore*. In 1813, the British possessions *were thrown open to evangelistic effort*, and soon the leading soci-

eties were planted in one portion or another of that extensive country. In 1825, according to Mullen's statistical tables, there were twenty-two societies laboring in India. The total membership of the churches that year in the whole of India was 18,410. The number of communicants ten years afterward was 31,249. In this period native churches had increased from 351 to 1,190, and ordained native ministers had multiplied three-fold. Since these tables were published God has been pouring his Spirit in a remarkable manner upon the Coles, Shanars and Araans of India. The work among the Coles is of the most cheering nature. Thus the baptized Christians in connection with that mission were in April, 1863, 8,401, at the close of that year, 5,907, and at the beginning of 1865, there were 7,923; and to this number during the year many have been added.

We turn to Burmah, where Judson landed in 1813, and was soon reinforced from this country, and from that time to this the American Baptists have had a strong mission. There in 1854, they had 31 foreign missionaries, 117 churches and 8,736 members; but, in eight years, with fewer foreign missionaries though more native helpers, the members of the churches had increased to 18,439, and which must now be over 20,000, though their numerical strength is not given in the last report of the Baptist Union. In 1852, the membership of the church in Burmah was placed in round numbers at 6,000, adding these to the number of communicants in India, and we have 24,410 at that period, and after so many weary years of toil. In the subsequent ten years the total of church members was 49,688, an increase unparalleled in the missionary operations of these countries, and those 50,000 Christians embrace a Christian community of over 200,000.

When Mr. Ellis reached Madagascar in 1862, there were only three Christian congregations, with a small number of communicants in each; at the commencement of 1865, there were seven large churches alone in and around the capital, with a membership of 1,566. Mr. Ellis recently declared that he believed that at least 10,000 of the inhabitants of Antananarivo were Christians, and they were very numerous in the suburbs and villages around. Mr. Cousins in his report to the Society for 1865, says: "Our village chapels are in a prosperous condition. Of eight village stations connected with Ambatonakanga, four have provided new chapels. The principal part of the congregation of Ambohimamga was made up of officers, sent by the Rasoherina (the Queen) to defend and preserve their holy town and home of the idols."

We pass by Africa, as we have been unable, except in some few cases, to get any reliable data for comparison—though an advance in many quarters of that country is very marked, and we turn to Turkey. There, in 1856, the Hatti-Sheriff proclaimed liberty of conscience to all, and gave all classes the privilege of professing whatever faith they preferred. The fanatical portion of the Turks have of late endeavored to restrict its guarantees, but they cannot long prevail. The missions were commenced by the American



Board in Western Turkey in 1826, Central Turkey 1847, and Eastern Turkey 1835. In 1853 the number of converts was not in these missions 400 ; in 1865, they were more than 3,700. We have not included in this list the Syrian and Nestorian missions.

But these are not all the results which we must sum up under this head. The native congregations raised up by the Foreign Missionary from amongst the heathen are beginning to reproduce Christianity amongst their countrymen, or are sending forth into other lands their sons and daughters to preach the doctrine of redeeming love. The work in Micronesia is carried on largely by Hawaiian missionaries ; the same may be said of many islands in the South Seas. Sierra Leone is now a Christian land, and the Christians are hastening to take possession of unevangelized territory. Part of the fruits gathered at Sierra Leone has been introduced amongst the heathen Ibos along the banks of the Niger, and there it is working among the masses, and spreading. Another offshoot has sprung from this, and native missionaries have gone forth to labor, and still another is appearing on the banks of Bonny river, and a native teacher is at work among the tribes there. In 1855, an appeal was made to the Tinnevely Christians in behalf of the heathen coolies in Ceylon, just as the appeal was made to the Christian negroes of Sierra Leone to volunteer for labor along the banks of the Niger, a number responded, and this past year there were twelve catechists, one schoolmaster and one colporteur at work ; and from the report, we have 1,006 professed Christians, of whom 131 are members of the church. Here then from such incidents we see a principle in operation that will every year become more powerful for good, and upon this through the might of the Spirit are our hopes for the evangelization of the world. The Foreign Missionary has a peculiar preparatory work allotted to him, and he has in this much to do ; but as churches are gathered and become influential, they produce the men and the agents who are to carry everywhere the word of life. In this respect much has been done during the last ten years, yea, more than ever before ; and from what some regard as little fruit shall yet spring mighty results. It has a reproductive power. "If we compare," says the last Report of the Baptist Missionary Society of England, "the accessions made to the churches of Northern India during the last four years with an earlier period, the increase is very gratifying. Looking back for the last twelve years, we find that during the first six the average number of baptisms for each year was 104. In the last six years the average is double, being 210. The baptisms of last year are somewhat in excess of this, there being at least 230. If, therefore, from year to year the progress made seems almost imperceptible, yet a comparison with the past shows that through the blessing of God the tide of success is ever increasing in volume."

We have now shown the incorrectness of the views taken by the *writers in the articles* referred to, as to the present position of the *missionary enterprise*, and that by undisputable facts. Instead of

the various Societies simply holding their own, we have taken twelve of the leading organizations of this country and Great Britain, and have shown, that in receipts, they have increased over 50 per cent., and in the number of Foreign Missionaries, saying nothing of the native agency, 25 per cent.

We have also shown that these and kindred societies, instead of confining their operations to grounds already occupied, have pushed forward into new territory, and placed nearly 150 preachers of the Word among as many millions of people.

We have finally shown, that instead of little progress in the great world field, that with scarcely an exception, the triumphs of the gospel in heathen lands have been greater in the last decade than ever before, and as far as efficiency and aggressiveness are concerned, the churches, gathered from among the heathen, were never so healthful and powerful.

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## EDITORIAL CORRESPONDENCE—LETTER VII.

### FRANCE—SWITZERLAND.

I LEFT Paris for Geneva early in the morning of September 9th. We had before us a day's ride of 375 miles through one of the finest districts of France. Of course, my anticipations were high; nor was I much disappointed. The rail road arrangements are excellent. There is a waiting-room at every station. This opens upon a platform alongside of which the cars are placed. The door opens at the time and an official proclaims the destination of the train; so that it is very unlikely that even a stranger will go astray. I took second class tickets, and found the cars well cushioned, roomy, and furnished with every convenience for depositing umbrellas, &c., in short, about equal to an English first class carriage; and so they are throughout the continent, or even better.

● Shortly after leaving the station of the Lyons and Marseilles road, which is in the eastern end of Paris, we passed through Charenton, celebrated in French Protestant Church history as the location of the only church which for long years the Huguenots were permitted to hold near Paris; for in the city they were not tolerated. There their Synods often met. The congregation included most of the Protestant nobility of the kingdom, with *thousands* of others. I did not learn its condition now. Forty miles from Paris is Fontainebleau, one of the imperial parks and palaces. The park incloses 40,000 acres: the palace is old, but is, historically, of no little interest. The village is inconsiderable. At a subsequent date I met, in Paris, with an evangelical minister, Mr. Rowe, who preaches here and also conducts a young ladies' "pension," or boarding school. He has been there a few years, having simply settled there as teacher, afterward, as he found opportunity, preaching,

visiting, catechising, &c. At first there was not a Protestant in the town. He has now a small congregation, and a flourishing school. He told me that there is, probably, not a city or village in France, where an active minister might not follow the same course, with the same results. He belongs to the Endowed Church.

For some distance we traveled along the south bank of the Seine—afterward on the same side of the Yonne, one of its affluents, in a valley some four to six miles wide, bounded N. E. and S. W. by sloping hills. The land rich and well tilled; resembling that from Dieppe to Paris, except that the proportion of vines is much larger, especially as you ascend toward the low mountain range—the “Cote d’Or”—about 170 miles from Paris. The towns, generally, look exceedingly old, many of the houses, no doubt, centuries old. There are a few villages that have sprung up in connection with the rail road, as unsubstantial in their structure as many of those that dot our own newly opened lines. Of the people I can say nothing, except that they were comfortably dressed, and evidently industrious; men, women and children being engaged, particularly on my return, in gathering the vintage. I saw a few old chateaux and some modern edifices of some pretensions, on the northern hills, and some near the towns in the valleys; but, in general, I was struck with the absence of the frequent evidences that I had anticipated of former feudal magnificence.

However, at the entrance of the passage of the “Cote d’Or,” I saw an admirable sample of the castle on the summit of a hill, with its town gathered as near as possible to its walls, this arrangement being designed mainly to furnish protection to the retainers of some feudal chieftain, from the assaults of some neighboring robber lord. Near the mountain I have mentioned, the valley grows narrower, and the hills more abrupt; some of them presenting almost perpendicular sides to the road. The town to which I refer is Verree. There is a castle—a large edifice enclosing some acres—located at the extremity of a rocky promontory which terminates a long ridge which rises abruptly from the plain, and is about a mile in length, parallel to the railway. This ridge is covered with the town, and the whole appears to be some centuries old. A new town has begun to form at the station.

From this we ascended the “Cote d’Or,” a stony region, but cultivated throughout—mostly in vines. The soil is very thin and the production scanty. At the southern part of this mountain lies Dijon, the ancient capital of Burgundy—bearing abundant marks of antiquity, and containing many more, in the shape of tombs, armor, and various relics laid up in museums.

At this point begins a plain as level as the ocean, extending nearly one hundred miles north and south and still more east and west—almost covered with vines. I should have said, that the vines in all wine-making countries are cut off about three feet, from that to four, from the ground—being planted about four feet apart. To the eye a large field presents a beautiful appearance. *They are not the only crop here.* Near Chalons-sur-Saone, I saw

buckwheat and Indian corn, and throughout some potatoes and some stubble. The fields here are not so diminutive as nearer Paris.

I regret to say that much of the way from Macon we passed after dark. I could only see that as we approached Geneva, we were skirting a roaring river—the Rhone—whose waters flashed in the light of the rising moon, and winding among mountains, some of them of commanding outline. It is worthy of note, that no examination was made of our baggage—not of mine, at any rate—at the boundary between France and Switzerland. I reached Geneva a little after 11 P. M., and put up in the fourth or fifth story of the Hotel de la Couronne—in the southern part of the city, and rejoiced that I had safely reached one of the places I had long wished to see—the city of John Calvin.

The next day—Sabbath—I was not in good health, and remained at "mine inn," with the exception of an hour occupied in endeavoring to find the residence of M. D'Aubigne. While so engaged, I learned that many stores were opened for business, and that the washing, which is done in boats floating in the river, was going on, not so briskly, however, as on other days. I was told the next day by Madame D'Aubigne, that the native Genevese were not among the flagrant Sabbath breakers, that they were Jews or Germans chiefly.

On Monday A. M. I explored the city pretty thoroughly. It lies on both sides—north-west and south-east—of the Rhone, just where it leaves the Lake of Geneva. The river is, perhaps, two hundred yards wide, is crossed by four bridges, runs with great velocity down the acclivity, exhibiting, with its blue and yet clear waters, a beautiful sight. I never wearied looking at it. The city occupies the rise of the hills—the old city lying on the rise, on the north; but on the south extending back some distance. In the old city, the streets are narrow and complicated in their arrangement; in the new they are wide and well disposed. The walls are replaced by dwellings. The new Quais on both sides are very finely laid out, and present fine views—on the south of the Lake, on the north, of the Savoy mountains, and of the distant Mt. Blanc, and some of its neighboring giants. The old Library and Cathedral, and the site of Calvin's house,\* are on the south side. The Library is well worth a visit. It occupies a number of rooms, contains portraits of the chief magistrates of Geneva for centuries back, and many valuable manuscripts, and also, autograph letters of Calvin, Beza, Farel and many others. The Cathedral is Calvin's church, but much changed: a large edifice, with the very pulpit still in use which was filled by Calvin and Beza. It contains the monument to Henry, Duke de Rohan, erected by Geneva. He was the leader of the French Huguenots, during the reign of Louis XIII. It is a very imposing figure in black marble, and on the tomb lies what is said to be his armor.

I ought to say, that the Sabbath I was in Geneva, the pulpit I have

\* His house is still shown, but it has long been torn down.

mentioned was occupied by a Rationalist from Bordeaux in France ; the most advanced in that direction, by far, that had ever occupied it. He owed his admission there, however, entirely to the pastor. One of the most influential men in Geneva, a member of the directory—I do not know what they call them, elders and deacons, I presume—presented an unavailing remonstrance against such a profanation.

The same day I visited M. Merle. He is the same we call “d’Aubigne.” The Genevese call him only “Merle,” not even Dr. Merle. They know no doctors except Drs. of Medicine. This was the cause of my not finding him the day before. He lives on the south side of the lake, perhaps half a mile from the upper bridge over the Rhone, in a district called “Eaux Vives,” bordering upon the lake, of which his house has a fine view—an old castellated house ; for M. Merle is a descendant of the celebrated D’Aubigne of the early days of the French Huguenots, who was compelled to flee to Geneva, where he died. M. Merle is a large man, over six feet—well developed, dark hair and eyes, very lively—about fifty-five years old, in manner frank and communicative, steps around like a young man, jests with his comparatively young wife, and in a degree boastful. His wife is a native of Ireland. She speaks English freely enough. He is the Senior Professor in the Theological Seminary. His colleague is Professor La Harpe, whom I did not see. It was from him and from Madame Merle I learned some of the facts I have given regarding the Genevese. His Seminary supplies the training for the pulpit, for the Evangelical Church of Switzerland, some for France, and for the missionaries of these churches: some even for the Waldenses. They have generally about fifty students. Their sessions occupy a large part of the year. They are held in the Oratoire, one of their churches. There are but two churches which they hold in Geneva. I presume our readers know that M. Merle is connected with that body which withdrew some years ago from the Established Church in the various cantons, owing to the corruptions that had gained the ascendancy in them. He is now endeavoring to have a church erected as a Calvin memorial. The ground has been procured, and some funds collected ; but they need much more. I would be happy to transmit some from such of our readers as take a practical interest in these faithful witnesses amid sad defection. The lot is so situated that at least the steeple of the church will be visible from nearly every part—certainly from every public point—in the city.

I also learned from Mons. and Mdme. Merle, that on the following Wednesday, there was to be held in Neufchatel a tricentenary of the birth of the illustrious Wm. Farel, and received a very pressing invitation to be present ; there was also to be a prayer-meeting on Tuesday evening. Most of the evangelical ministers of their country, and some from France, amongst others Mons. *Grandpierre*, of Paris, were expected. I consented to go. After spending a very pleasant and profitable hour, I said farewell to Mons. and Mdme. Merle for the time.

Geneva has 41,000 inhabitants, of these some 18,000 are Papists, leaving 23,000 nominally Protestants; but of these a very large proportion are more or less Rationalists or nothing. I was pleased, however, to learn that not a few, and some of them men of high position and great influence, who even maintain their connection with the State-endowed Church, are thoroughly evangelical. Geneva still takes pride in Calvin's name, and has some who love it too.

The city is growing rapidly. It is replenished with "pensions," or boarding-schools, where not a few young ladies and young gentlemen receive an education; many of them are from other countries, some from the United States. It is a very pleasant place of summer residence. It will be a happy day for Geneva, when the Popish and Infidel party, that so disturb its municipal peace and quietness, is entirely put down by the truth and spirit of Christ.

I left in the afternoon for Lausanne, or rather, for Ouchy, lying on the lake about forty miles north of east from Geneva. The road runs on the border of the lake, four miles wide, and beyond this, first the mountains of Savoy, high, precipitous cliffs, some thousands of feet high, seamed, as if ribbed from their summits, far down their dark sides, descending nearly to the water's edge; and far beyond them, more than thirty miles, the giant Mont Blanc, with his covering of snow, and long glaciers, or frozen rivers, shining in the rays of the setting sun—lofty peaks on either hand. Of the miles of valley between those distant heights and the Savoy range just over the lake, you never think. As you proceed toward Lausanne, you come in sight of the tall summits of the rest of the Pennine Alps, such as the great St. Bernard, whose "Pass" is so conspicuous in history, ancient and modern. The first view one has of such mountain ranges fails to impress you with a proper sense of their majesty; they are too far off. It is not until they are approached and viewed from different points and nearer at hand, that the mind comprehends how vast they are. Altogether it was a lovely ride.

To add to its interest, there was with me a young Russian, and his young, affectionate and troubled wife, for her husband was evidently nearing the grave. They could use a little English, I a little French, so that we could communicate partially. They were intelligent, plainly of the better classes, and on the way to seek health for him—I fear in vain—in a southern climate. Poor fellow, he will occupy, I cannot bring myself to doubt, if he has not already done so, a grave far away from his home and friends, leaving his tender wife to retrace her steps alone to their sorrowing kindred in the north.

I would gladly have remained a day in Lausanne, where Vinet and Beza had their home for a time in the days of the Reformation; but I had promised to be in Neufchatel, and so took the train on Tuesday at an early hour for that place. The only remarkable object on the way, was first, the beautiful lake of that name, less beautiful than the Lake of Geneva or the lake of Luzerne, but still very pleasant to look at, as we saw it ruffled with a smart gale

its banks also adorned with numerous villages; and secondly, the scene of the battle of Granson, where in 1476, the Swiss Confederates defeated Charles the Bold, of Burgundy, with fearful slaughter, capturing immense and most valuable spoils. These spoils were dispersed over the country, and every museum of any magnitude displays this day trophies of this celebrated victory. A large mound on the western shore of the lake is said to cover the remains of the slain. This was one of the three battles—Granson, Morat, and Nancy—in which Charles lost, in one his treasure, in another his glory, and in the third his life; but the Swiss won their liberty. There is also the Castle of Granson, nearly eight hundred years old, about a mile from the southern extremity of the lake, now turned to educational purposes.

Neufchatel is situated on the west side of the lake: the new town on the shore, where there are some good streets; the old town on a ridge which runs about N. E., terminating in a lofty promontory, in which some of the most stirring scenes of the Swiss Reformation took place. There is the old castle, with its chapel and other attendant edifices, all almost as they were when Wm. Farel carried there the gospel of Christ, in the face of all the opposition, principally violent, that Popery and arbitrary power were able to muster against it. The promontory is, probably, two hundred feet high from the lake, and fully as wide. There a portion of the exercises of Wednesday were to be held. The pastor belongs to the church of the Canton, but is an evangelical man, and has invited the assembly to occupy his church on the occasion.

The weather was exceedingly and unseasonably hot; hence, I did not visit the old town. In the evening, however, I repaired to the room in a public edifice, occupied by the dissenters as a place of worship, and there found in the court a collection of some thirty or forty persons, mostly ministers, saluting me, with all the *empressment* and grace of educated Frenchmen; within the building there was a gathering of gentlemen and ladies—chiefly the latter—occupying the galleries. The exercises were opened by Mons. Grandpierre, in making some remarks on the occasion of their coming together. He then gave out a portion of the conclusion of the 118th Psalm in Marot's version, the old version used for centuries by the French Huguenots and their successors. They made beautiful and touching music. All sang, and, I acknowledge, I was deeply moved to hear them sing those songs which their fathers had so often sung in seasons of conflict and peril. Mons. Grandpierre then prayed earnestly, I could see, but could understand but little. Dr. Merle followed with an address of some twenty minutes in length, elegantly delivered. I could not fail to discern, in the respectful attention with which he was listened to, the high place he held in the esteem of his brethren. There was again a portion of the 118th Psalm sung, other addresses, and another Psalm sung; the whole ending about 9 o'clock, P. M., having begun about 7 o'clock. I was pleased with all I saw—I can scarcely say, heard. There was quite a large proportion of young men in

the assembly—some old ones. The delivery of some of the speakers I did not like so well—too violent; but, I could easily see, it accorded with their ideas. I should have noticed the loud conversation carried on by the assembly, until the opening exercises had *actually begun*. This, again, is, I believe, common in these regions. There is something of this in our country, but I never saw so much of it. I did not remain until Wednesday. The programme was a procession to the stone on which Farel preached his first discourse in this neighborhood. This is a mile and a half out.\* Then to repair to the chapel in the old town, where the exercises were to be concluded. The weather was, as I have said, excessively hot, so I left Neufchatel on Wednesday morning early, returned to Lausanne, and took the train for Berne, the capital of the Swiss Confederation.

There is not much worthy of observation on the line of railway I traveled. I noticed, however, some distant views toward the west—we were traveling north—that struck me as singularly beautiful; and further on, we passed the town of Romond, another perfect specimen of a city set upon a hill, with its walls and towers complete; the whole might be a mile in circuit, occupying the top of a rising piece of ground not much elevated above the valleys around it. As we approached Berne, we had one of the best views I had yet obtained of a range of snow-clad mountains. They are the "B ernese Oberland"—the range north of the Valais—Monte Rosa constituting its southern boundary. Between us and those distant heights, there was a lower range; dark, precipitous, and seamed by centuries of rains and snows, just like the mountains of Savoy. The higher peaks were the Jungfrau and the Schreckhorn, and others of that class, among the most remarkable of the mountains that have given Switzerland its celebrity as the land of magnificent natural scenery. I saw them to much better advantage, however, in the evening, from a terrace overhanging the river Aar in the city of Berne itself. A glorious sight it is—a line of snow-covered mountains, so lofty as they must be—for all are over 8,500 feet, as this is the height of the snow-line—extending so as to fill one half of the southern horizon, with many great hills rising high up their sides, enough of itself to invite the notice of the traveler. I gazed and gazed, and admired and wondered. God is great! how great! when his works are so grand and so full of majesty!

These three days journeys afforded me an opportunity of seeing, from the cars, something of Swiss rural life. The country, during some part of the way, particularly between Geneva and Lausanne, and Lausanne and Neufchatel, resembles the older districts of our own land. The great difference lies in the culture of the vine, which is found everywhere in Switzerland; but there is the same appearance of comfort and contentment. There seemed to me no such marked difference in dress as I had expected. In one thing, the advantage over us was manifest—I heard no loud or boisterous talking at the stations or in the restaurants. There is, however,

\* D'Aubigne's Reformation, Book XV.



much drinking of the wine of the country and of beer, yet little drunkenness came under my observation. A large share of the outdoor work is done by women. I saw women employed in nearly every kind of farm-work, as ploughing, planting, digging root-crops, threshing with a flail, driving a team, working with flax in all the processes by which it is prepared for the wheel, &c. But this must be said also: so far as I could judge, the sex does not hold any inferior position socially; woman is respected among the Swiss.

On the road from Lausanne to Berne and in the vicinity of Berne in all directions, it is very common to see the dwelling-house and barn under the same roof. The whole edifice may be, say, seventy or eighty feet long, three stories high, and of proportionable width. The house may be, generally is, so far as I could judge from the exterior, carefully constructed, neatly kept, painted, and, perhaps, furnished with all the appliances of a good farm-house, while at the other end of the same building is the stable and cow-house. In some instances, the structure gave indications of defective construction and inattention to repairs. I believe, from what I learned, that the agricultural population is pretty hard pressed, and are dependent in some portions quite largely, for a livelihood upon their services to the multitude of travelers who frequent their country during the summer months. However, in the main they are thrifty, and certain manufactures, such as wood carvings and watchmaking, keep very many employed and yield them living returns.

Berne and the "Oberland" hereafter.

J. M. W.

## SYRIA MISSION.

LUZESCO, February 7, 1866.

MESSRS. EDITORS:—I enclose a copy of the main part of a letter which I received the week before last from Dr. Metheny. It was to me very interesting, and I think will be interesting to the Church. If you think so, you can give it a place in the pages of your Magazine. Having been written not only without thought of publication, but also in great haste, it called for a few verbal alterations, which I have taken the liberty to make.

Yours, truly,

R. J. DODD.

LATAKIYEH, December 18, 1865.

DEAR BROTHER:—Your letters came and we were made glad.  
\* \* \* \* Dr. Kiurk from Antioch is now with me, and there is more work than we can both do. I sold all the Mission medicines to him, except those little bottles Mr. Lyde left. He is to bring all the medicines we use, pay all his expenses, and give one-third of his receipts. I am to pay all my expenses, give my exclusive patronage to him, and give one-third of my receipts. He is to furnish and dispense all the medicines. I sold the mission

stock of medicine for \$116 in gold. Dr. Kiurk is Dr. Pratt's student, whom the Government at Antioch prohibited from practicing medicine because he had no diploma. His brother-in-law, Stephan the Armenian—formerly bro. Morgan's servant—keeps the store for him. They are both studying medicine with me.

We opened a school in Kanjerah beyond Beksah for Selim Kha-leifeh, but could not make it go, and closed up. We opened another at Mesheirifeh for the other Selim. He had two scholars and taught them awhile, and then being invited by the principal sheikh in a little village a few minutes further off, accepted his house, which was furnished free. He has seven scholars, and is going to take the two he had at Mesheirifeh, which will make nine, and he has promise of more. He is doing a very good work as an evangelist. We have finished the house at Bhamrah; Yusif teaches six or eight there. Asaad is teaching some distance above Bhamrah; he has twelve and promise of more. The Mukuddams threaten to kill the teachers and pull down the houses, but have not done it.

In town we have a teacher from Beirut. His wife opened our female school with twenty-two pupils. Muallim Hanna holds on as usual. Murad, the teacher from Beirut, gives lessons to bro. B. and myself. I am trying to do some good at Arabic now, but do not get time to study much. We went to Beirut not long since. We became acquainted with the two Jessups, Dr. Post, Father Calhoun and Mrs. Eddy. Emma was much injured by the journey and took the fever, which has stuck to her very persistently for three weeks—that is, a weary feeling of depression and lassitude which even powerful doses fail to remove. She is now much better, and took a ride on our excellent donkey to-day. Mizzie was very greatly benefited, particularly by the storm which carried us past our port. Mariam was amazed at the splendor of the steamer—the new French—which is really finished off in very fine style. We took her along with us in the first cabin. Her ideas of things were quite expanded. She is now betrothed to Yusif. \* \* Bro. Beattie and his wife are in better health this year than ever before. Little Nellie, the babe, is growing very fast, and is fat, hearty and pleasant.

Dear brother, we very much long to see you again, and your work is very loudly pleading for your return. Bro. Beattie is becoming more and more fluent in Arabic discourse from day to day. Love to you every one.

Faternally,

D. METHENY.

Look often upon the cross of Christ, and thou wilt find what a damp it will strike upon all sinful pleasure, and how little reason thou hast to hanker after those things whereof so many good men, after they have become sensible of their errors, have been ashamed.

## SYSTEMATIC BENEFICENCE.

## ADDRESS OF THE COMMITTEE OF THE PRESBYTERY OF THE LAKES.

[In the preparation of this address the freest use has been made of conversations, letters, books and papers on this subject. The design being to convince and move, the best help accessible has been levied upon; special help has been received from "Gold and the Gospel," found in a brother's library, during a recent tour in the West.]

*"Is it not lawful for me to do what I will with mine own?"*

THE Christian is not proprietor but steward of the estate that God has given him. This great principle lies at the very threshold of true religion in the heart. "Ye are not your own, for ye are bought with a price."

An incident in Roman history beautifully illustrates this same idea. Collatine ambassadors presented themselves to Egirius to capitulate to the Romans. He inquired: "Do you deliver up yourselves, the people of Collatine, your city, your fields, your water, your lands, your temples, your utensils, and all things that are yours, into mine and the people of Rome's power?" They answered: "We deliver up all." "So," said he, "I receive you."

Only upon such surrender can the sinner be restored to the favor of God. All is his. Does he claim authority to prescribe rules for its management? Has he laid a claim upon a part of the increase as a means of spreading the gospel through the world? Has he said in reference to the use of property for ourselves: "Thus far may it est thou go, and no further. This may not be used for self; it is mine." For an answer, let us candidly endeavor to ascertain the rule by which giving is to be regulated.

UNDER EVERY DISPENSATION AND IN EVERY AGE, HE HAS CLAIMED AT LEAST ONE-TENTH OF THE INCREASE AS HIS. That he should make such a claim is most reasonable. He has authoritatively determined the proportion of time that shall be his, and why not on the same principle the proportion of the increase of substance? It is not reasonable that man should be left at a painful uncertainty in this matter.

I. That he spake at first and for all time and every dispensation, we argue:

1. From the example of the Patriarchs. Long before the giving of the law and the sacrament of circumcision—before the separation of Abraham from the Gentile world—before the first step had been taken for the formation of a Jewish commonwealth, this regulation was observed. Abraham returning with the spoil taken from the confederate kings, met Melchisedec, priest of the Most High God, and "and gave him tithes of all." Gen. 14: 20. He gave tithes to Melchisedec not as a type of Levi, but of Christ, the great High Priest of Christianity. For Paul says, "Now consider how great this man, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7: 4. While Abraham would not take from a "thread to a shoe latchet" for himself, recognizing the divine obligation resting upon him, he gave the Lord his portion.

Melchisedec, as Christ's representative, received it as his plain matter of right; as God's priest he received tithes from Abraham, and as Abraham's priest he blessed him. He surrendered his own right, "I will not take any thing that is thine;" but he could not surrender God's portion.

Again: Jacob, grandson of Abraham and connecting link between Melchisedec and Moses, a fugitive from his country and avoiding the wrath of an incensed brother, lay down by the way-side, when God met him and spoke to him in a dream and vision. In the morning he entered into covenant with God, vowing a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set up for a pillar, shall be God's house, *and of all that thou shalt give me, I will surely give the tenth unto thee.*" Gen. 28:22. At once recognizing the binding obligation of this law among God's people, he vows that in all future periods of his life this proportion shall be given him. He shall have his tenth, let it be little or much, whether he bless his basket and store, simply, or open his hand liberally, and crown him with goodness manifold.

2. From the fact that the custom has prevailed among other nations as well as the ancestors of the Jews, who must have received it from other sources. Dr. Kennicott says, "Whatever custom has prevailed over the world among nations, the most opposite in polity and customs in general—nations not united by commerce or custom, must be derived from some revelation, which revelation may in some cases be forgotten, though the custom introduced and founded on such revelation still continued—and further, this revelation must have been made antecedent to the dispersion at Babel, where all mankind being but one nation and living together in the form of one large family, were of one language and governed by the same laws and customs." *Two Dissertations*, p. 161. That nations thus widely separated, have observed such custom, is very clear. Dr. Collier, a very learned interpreter, says, "From Pagan writers we learn that several nations very far distant from each other in different parts of the world, and as it seems, without the least acquaintance or commerce one with another, observed this custom." Vol. I., p. 162, *Sacred Interpretations*.

The argument here is, that this command was given to Adam, and from Adam to Noah, and from the posterity of Noah till the dispersion at Babel, from which the custom would be carried out into all parts of the world. The Athenians maintained their numerous and costly shrines by the tithes. The Romans presented to Hercules a tenth of the spoils of war. The Arabian merchantmen dedicated a tenth of their precious treasures, while the Hindoos and Chinese expend even more than a tenth in their idolatrous services. The presumption is that they all received this custom from one common head, and that head was Adam and his posterity antecedent to the dispersion at Babel.

3. The manner in which the tithe is mentioned in the law of Moses leads to the conclusion that it was not then introduced for the first time, but had been observed long before. It is first mentioned under the law in Lev. 27 : 30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord ;" so again in the 26th verse, "It is the Lord's." It is not "SHALL BE" in either case, while "shall be" is used in every other instance in the chapter. The same argument when applied to the Sabbath, is thought to be a good one. "To-morrow is the rest of the holy Sabbath." Ex. 16 : 23.

4. Because there is as much reason for believing that this was given to Adam as either sacrifice or the observance of the Sabbath. We are satisfied with the argument for the two latter, why not for the former? In all such important matters as the Sabbath, sacrifices and the tithe, we might expect the divine command, and yet we have no record for either anterior to the Mosaic law.

Magee, in his work on the Atonement, arguing for the divine origin of sacrifice, says, "That the institution was of divine ordinance may be reasonably inferred from the sensible attestation of the divine acceptance in the case of Abel, again in that of Noah, afterward in that of Abraham, and by the systematic establishment of this by the same divine authority in the dispensation of Moses." May we not draw the same inference concerning the origin of the tithe? Was not the acceptance of the tithe of Abraham and Jacob as manifest as the sacrifice of Abel and Noah? If the argument is good for sacrifices, it must be good for the tithe. There is the same authority for the tithe under the patriarchal dispensation, that there is for the sacrifice and the Sabbath day. They must all have been of divine origin. Hence, at the beginning of the next dispensation, when all these are named as binding, God was not under the necessity of borrowing from man, but simply continued that which had been of divine appointment from the beginning. It was but a reassertion, a republication of the old law.

II. *Under the Mosaic dispensation the proportion was raised to at least TWO-TENTHS.* That much was required, and they might go as much higher as they were disposed.

1. Every head of a family was required to give a tenth of all his increase to the ministering tribe of Levi. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their services, which they serve, even the services of the tabernacle of the congregation." Num. 18 : 21. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's ; it is holy unto the Lord." Lev. 27 : 30.

2. There was also a second tenth required for the support of the feasts. "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock." "But thou must eat them in the place where the Lord thy God shall choose." Deut. 12 : 17, 18. There is in this no reference to the Levites' tithe, for it had been a superfluous work to carry it up to Jerusalem, nor was it the tithe of the tithes which

the Levites had to give to the priests, for none might eat of that out of their own families; nor was it the third year tithe, for that was to be eaten within the gates. Deut. 14: 28, 29. It must then be the second tithe, which was intended for the support of the feasts, and attending expenses. The third year tithe was probably this second tithe, coming once in three years, when instead of carrying it up to Jerusalem, they might eat it within their own gates with the stranger, the Levite, the widow and the fatherless.

3. In addition to these two tenths required of the Jews, they gave much more. There was the soul ransom, one half-shekel; Ex. 30: 12. Peace offerings; Lev. 19: 5. Gleanings of the land in harvest; Lev. 19: 9. Moreover they were required to present the first of the first fruits. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God." Ex. 23: 19. Besides all this, they were required to observe three principal feasts once a year. The feast of *unleavened bread*, of *weeks*, and of *tabernacles*, at which each one was expected to give according to his ability. Deut. 16: 16. From all this it is very manifest that giving must have abounded as a fundamental element in the religion of the Jews.

III. When we advance into the Christian dispensation, *at least a tenth is still required.*

1. The tenth is not named in the New Testament, because that was already fixed, and had never been abrogated. It had an existence before the Jewish polity, and so remained unimpaired after that had passed away. Christ does not expressly mention children in the covenant, because they are already included. There was a change of the form of the sacrament, but no change of the subjects. Moreover, marriages, when the parties are nearly related, are forbidden in the Old Testament. There is no reassertion of the law in the New, and yet we regard it as law, and so act upon it in our church courts.

2. Again: are not moral duties essentially the same under all dispensations? A portion of man's time must be rendered to God. It is sacred. It was sometimes *more* than a seventh, but never less. The obligation to observe a portion as sacred is a moral obligation, which could not be set aside by a change of dispensation. Is it not equally so with the proportion of his increase? Never less than a *tenth* is required, sometimes *more*.

3. The voice of the last prophet dies away lamenting the neglect of this duty and insisting upon its observance. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

4. Our Lord himself positively reasserted the binding obligation of this law at the very close of that dispensation, at the very time that the one was merging into the other, in his rebuke of the scribes, "Wo unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

5. Paul adds his testimony to the same point when he says, "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 18, 14.

6. Still again, when Solomon said, "Honor the Lord with thy substance and with the first fruits of all thine increase," it is manifest he referred to the tithe. If it meant the tithe then, does it mean anything else now?

7. Besides there is no change of the priesthood from that which existed under the patriarchal dispensation. When Paul says, "For the priesthood being changed, there is made of necessity a change also in the law," Heb. 7: 12, he refers not to the law of the tithe, but to the law of succession. Christ is our priest, after the order of Melchisedec, hence there is no change of the priesthood in this respect, and consequently no change of the law.

8. Finally on this point, the measure of exertion required under this dispensation, shows that at least this much is required. Christianity goes forth to the circuit and conquest of the world. The church, then confined to the Jews, now opens up her arms and heart to all. "The gospel of this kingdom is to be preached as a witness unto all nations." The obligation to give the tithe is binding now as ever, but the whole spirit of the New Testament goes to show that we are not to stop with this.

(To be continued.)

## A DIVIDED CHURCH—IS IT A GOOD THING?

A WRITER in the "Christian World" answers this question in the affirmative, thus:

"The last great source of spiritual dearth and death in Germany which we shall now specify, is the entire absence of denominations or sects. There are, as is well known, some sixty or seventy Baptist churches, and more than half as many Methodist, scattered over that great country, and supplied as missions churches by these denominations in America. These, to a considerable extent, have Sabbath schools, tolerably well organized, connected with them. But in a nation of 45 millions of inhabitants, these bear a less proportion to the mass of the German people than do the Chinese among us. But wherever these churches are, they are the object of hatred and contempt; yea, and until recently, of persecution, too, of the Lutheran Church. The pious German, who mourns over the errors and want of religious life in his country, cannot conceive that to be a better state where Christians are divided into various denominations. It would be to no purpose that you would tell him, that as the family is all the more beautiful for the different characteristics of the children which compose it, so is the family of Christ for the unessential differences between those who truly love one another. Nay, he cannot conceive it possible that different sects can love one another. It is precisely so with the other errors of which we have spoken." The pious German stands appalled when you

tell him, that a young man or woman can grow up in this country without baptism and confirmation; and you must not judge him harshly, if he should tell you, that such a community ought not to call itself Christian, and that God would before long sweep it off from the face of the earth. So also with a government that does not provide for the preaching of the gospel. His faith was, during our war, that God was about to take from us our nationality, because our government had neglected to provide for the preaching of the gospel to the people. That which will strike the mind of the reflective reader as a curious coincidence, is the fact that each of these errors exactly contradicts what is received as fundamental to evangelical religion in the American churches. While the German cannot conceive of a religious state of community without baptismal regenerative confirmation and the union of Church and State, the American Christian cannot conceive of one where these doctrines are believed. But while more than half even of the clergy are infidels or self-styled rationalists, and ascend the pulpit every Sabbath day, not to prove that the Bible is an inspired book, but to prove that it is not inspired; not to prove the truths of its miracles, but to prove that there can be no such thing as a miracle; let not the reader infer that there are no Christians in Germany."

In this paragraph there is no little truth—much painful truth in reference to the religious condition of Germany. That it is largely a land of spiritual dearth and death, that still *all* are baptized, and that multitudes believe that they were thus "regenerated," that perhaps half a score of the professed ministers of the gospel are, at least, semi-"infidel," or wholly infidel. It is also true, we doubt not, that, in their ignorance in other and more important matters, very many have some ideas in regard to the value of state support to the church, which to us appears strange, while they may not be so entirely in error on this subject as this writer seems to suppose. But what of that writer himself? Does he not teach strange doctrine when he reckons the want of different denominations or sects among the causes of spiritual dearth? Does he intend to intimate that the existence of these is desirable, *per se*. If so, we cannot for a moment accept his teaching. If we have any knowledge whatever on this subject, such teaching—although by no means uncommon—is absolutely and wholly wrong. Certainly the word of God gives it no sanction. So far from this, it enjoins unity, often and most earnestly. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment," (1 Cor. 1. 11.) "Be of one mind," (2 Cor. 13: 11.) The want of this is condemned: "Now, I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned," (Rom. 16: 17.) It is one object of our Saviour's intercessory prayer: "That they all may be one—that the world may believe that thou hast sent me," (John 17. 21.) Noting the last clause, we cannot mistake the oneness intended. It must be *visible*, for the "world" sees it.

We know well that *mere* outward oneness is nothing worth. *There is too much of it now in the world.* When there are important differences in religious belief, it is far better that these be seen



and 'known of all men : there is then, better hope of the truth, both as to its preservation and its propagation. The consequence of the external union between the evangelical and the heretical in the English Establishment, are evil and only evil. So in these German churches, and equally so in Holland, and some other European countries. The unity required by the Scriptures is unity in judgment, regarding the truth, the person, the work, the offices, and the law of Christ. 'Where these exist there will be outward unity.

This writer is wrong even in the light of history. The Protestant Church of France was united for more than a century, and has never been in a more lively condition religiously than at that time. The Church of Scotland was one for a century—absolutely no divisions, and yet this was the time of her greatest purity and activity. So to a great extent were the churches of New England. We might go back to the apostolic church. Instead of commending division and schism, in the light of facts, we are under Christian obligation as the disciples of one Master—not many—to commend unity not only in heart but externally, "that the world may believe that the Father hath sent him."

Instead of ascribing any greater activity and fruitfulness that may be supposed to exist in the churches in America to the fact that we have "sects and denominations," we would ascribe the absence of them in Germany to two things—first, to the Erastianism that prevails there. From the very outset of the Reformation in that country, the different state governments, if they ruled a territory no larger than a first-class Illinois farm, took the management of the religion of their subjects ; and second, to a *pre-existing* state of error or heresy. Germany never was *reformed*, and thus by the interference of the civil government, the church never has had liberty of action.

It is, to us, a most repulsive idea, that the church of Christ can be prompted to act only by one of the lowest motives—*selfish rivalry*. That just now this has its place, may be true to some extent," but it surely is not necessary ; nor do we believe that it accounts for the hundredth part of what is done, each in its own way, by the various denominations which, unhappily and unchristianly, in some way exist here and in England. If we believed the doctrine taught by this writer, we would no longer pray for the healing of schisms and rents in the visible body of Christ ; nor would we anticipate with much satisfaction, the coming of that promised and blessed day when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," (Is. 11: 13.)

We have said the ideas put forth by this writer "are not uncommon." They are very common, but they are so, we feel assured, for want of consideration. They are opposed by an opposite class of notions or feelings which are pressing for the union of various churches, with, we do not hesitate to say, too little regard for the *truth and the law of Christ*, and that held in one body, those who *do differ on points of a most important character*.

The German churches, are progressing in the right direction; and pretty rapidly; but great results are not to be hoped for in this field until the day of the Lord comes, until the nations and the churches undergo the promised grand and permanent revival—now, we believe near at hand. J. M. W.

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KANSAS MISSION.

OLATHE, Johnson County, Kas., Jan. 17, 1866.

DEAR EDITORS—In ceasing to labor in the employ of your worthy Board, a line or two explaining my change of relation to you may not be amiss.

Under your direction I have labored, not wholly without success, for one year and a half; during which time I have attempted to preach the gospel of Christ in more than a dozen different localities, remaining a longer or shorter time in each, as wisdom dictated. At the call of the brethren in my first and principal station, viz. Olathe and Pleasant Ridge, my labors as a traveling missionary have, for the present, ended, leaving five stations, all north of the Kansas river and geographically in the bounds of the Iowa Presbytery, entirely unsupplied.

If in the power of the Board of Missions, another laborer should at once be sent to this State, as no missionary station can be expected to grow and flourish receiving nothing but the irregular and meagre supplies that our presbyteries are generally constrained to furnish. We must realize the fact that it is by frequent, regular, persevering efforts that success is reached in building up Christ's cause.

If the question be asked, what advance is made in morals and order in this part of the State; it must be answered, much, very much yet remains to be accomplished, still that advance is in many places made, may in truth be claimed. In regard to order and quiet on the Sabbath, Leavenworth will likely now compare favorably with other cities either east or west. Through the untiring efforts of the ministers of the several denominations and others co-operating with them, the Sabbath law is enforced, and Sabbath labor and Sabbath sports and amusements have given place to order and quiet. In the towns and villages through the country the liquor traffic, and with it very much wickedness, is being greatly abated under the workings of a more stringent license system. Whilst profanity and injustice greatly abound, the friends of the Bible are being aroused; the Bible Society is beginning to receive some aid, and the claims of divine truth begin to be felt.

The membership in our infant congregation is about fifty; when I first visited this place they numbered, I think, seventeen. When organized by the Illinois Presbytery, they pledged themselves to pay *one-tenth of their income* to the support of Christ's cause—and we

augur for them good success in lawful enterprises: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

To pious and energetic families of Covenanters removing to the west and desiring a country combining many excellences, with a climate somewhat moderate, situated not far from the line of the great Pacific rail road, a wide field is here opened, and to such we will extend a hearty welcome.

Yours in Christ's work,

W. W. M'MILLAN.

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### NATCHEZ MISSION.

NATCHEZ, MISS., Jan. 27, 1866.

*To the Members of the Central Board:*

DEAR BRETHREN—I presume you would be glad to know what we are doing here in Natchez. I have delayed sending you a full account, because there were many discouragements we had to meet which you would not fully understand. So I thought I would wait till I would have something cheering to write.

Matters wear a little brighter aspect now than they have done since I have been here. You are aware that for the past two months I have been endeavoring to erect a building suitable for schools, which we have at last completed, in the face of many difficulties and discouragements, and, under the blessing of God, we are permitted, under our own roof, to carry on our schools—and show the way of salvation. I thought at first we should have to purchase a lot, as it seemed impossible to rent from any one for the purpose of establishing a "nigger school," and I wrote you that such was my design; but after repeated efforts we found a man who was willing to rent for that purpose, and not only so, but is very favorable toward the schools. We at once secured the lot at the annual rent of one hundred dollars, for three years, and have no doubt it can be had as long as it will be needed by us for that purpose. The next difficulty was to build. The Bureau (or its officers here) promised to provide the lumber; but when we were ready to build he had no lumber, and we had no money to buy. But we must have a house. So we called on the colored folks in their different places of worship, and collected as much as we could in that way; and also charged each scholar in the different schools in the city, from twenty-five cents to fifty cents per month; and by this slow process raised money to buy the material for the house. The house is now finished, and is capable of seating between two and three hundred scholars. I intend to take charge of the school *myself, with three female teachers.*

*The schools of the city are all graded, and there will be none in the new building under the Third Reader.*

- We have also repaired a school house over the river in Vidalia, La., and established a school there of about one hundred scholars. The two Misses Speer teach it. It is composed of the children of a number of plantations combined.

Miss Sterret will teach in the new house with me. I will also have with me one teacher from each of the other two associations represented in this place, viz. Miss Stickney, of the American Mission, and Miss Dart, of the Northwestern Freedmen's Aid Society, both excellent teachers. We have thus united our day schools in order the more effectively to carry on our work, and put our schools on a better basis. Miss Morrison will teach in the Wall street Colored Baptist church. Miss Jameson and Miss Holliday will still teach in the Regiment.

And now for the first time since I have been here I can speak encouragingly of our Mission. I thought the time long, but it has come at last, when God seems to smile on our work, and to give us some hope of its success. And even if I and my fellow laborers and those who have been here before me, may not be permitted to reap the harvest, I thank God that we have at least scattered a few seeds—it may be “upon the tops of the mountains”—yet the “fruit thereof shall shake like Lebanon.”

I cannot say that we will soon see a congregation of Covenanters here—that is more than the most sanguine expect—as the older ones among the colored folks are more inclined to the Methodist and Baptist forms than ours. But we are trying to fix our principles in the minds of the younger ones; and under the watchful care and operation of the Holy Spirit, we feel sure they will be established—and that these children will one day rise up and call us blessed, for we expect that instead of the fathers, God will take the children and make them noble princes.

I have just put in operation another matter which I think will be productive of good. I do not intend to run opposition to our worthy professors in the Theological Seminary, but I am about organizing a class of young men who are looking forward to the ministry—they seem to be devoted to the work and determined to engage in it, and I think if I can give them any aid it will be all the better. In my next I may be able to give you some fuller report of my Theological Seminary.

Yours, very truly,

J. M. JOHNSTON.

TIME is the only gift in which God has stinted us; for he never entrusts us with a second moment till he has taken away the first, and never leaves us certain of a third.—*Fenelon.*

It is in seasons of sorrow that love more especially roots itself; as trees are best grafted in cloudy days.

## INDIANAPOLIS AND ITS ADVANTAGES.

In a previous number of the *Reformed Presbyterian* there appeared an article on St. Louis and its advantages; and other locations have also been named in this journal. This is certainly a good plan, to have the attention of the people directed to certain localities, so that they may concentrate at such places (for our own people will migrate as well as others) and not as has been heretofore; one goes to this place, and another to that, and are thus scattered over the whole country, some lost to the church, and not enough in a place to sustain a minister as he should be sustained. With these views, and in answer to the many letters of inquiry that we are constantly receiving, we will proceed to show some of the advantages that Indianapolis possesses.

The church should encourage the building up, and occupying prominent points where the most good can be done, where the true principles of civil government can be brought before the *law making powers*. Such a place is Indianapolis. It is the seat of government, and the principal city in the State of Indiana. We have a population of some fifty or sixty thousand inhabitants. Its advantages are—

1. *Morally*.—Probably no city of the same size has as many church-going people as we have here. We have some thirty or forty churches, and *ten* of them belong to the Presbyterian family. In no place that we are acquainted with, are the leaders in society, the *leading influential men of the city*, so devotedly Christian as they are here. The leaders of our Sabbath schools are the most prominent bankers, merchants, lawyers and physicians of the city. This city was first settled principally by devout Christians of the Presbyterian school, and this element has continued to hold sway here ever since. There are fewer Roman Catholics here than in any city in the United States, and they have less influence either morally, socially or politically than in any place we have ever seen.

2. *Educationally*.—We have here an excellent system of common schools, with four academies, three colleges, &c.

3. *Business*.—We have here one of the most flourishing cities in the West, being in the centre of the State, and the centre to which some nine or ten rail roads converge, with a good river sufficient to furnish water-power for extensive manufacturing purposes, the city cannot help but grow rapidly. We have here also one rolling mill for rolling rail road iron, eight foundries and machine shops, four large furniture factories, six large planing mills, two large woollen mills, two paper mills, three large carriage factories, and many other large mills, slaughter houses for packing pork and beef, and other smaller mills, factories, &c., not necessary to mention; these all tend to concentrate here a great amount of business.

House building is constantly going on; we put up the last summer fifteen hundred houses, and the prospect now is that twice that number will be put up this season.

The wages for competent mechanics range from three to five dollars per day; boarding is from five to six dollars per week.

In company with some other members of the Ref. Presb. Church, I am building a sash-door and blind factory, for the purpose of having a place where the members of our church can have permanent employment when they come to this city.

Our church building is nearly finished, and is an ornament to the place, and a credit to the Church; and if the members of our church respond liberally, we can have it finished and have a congregation organized before Synod meets. The following appeared in the editorial column of the *Gazette* of this city:

"COVENANTER CHURCH.—The Covenanters of this city have erected quite a nice frame church on South street, which when completed, will be the neatest frame church in Indianapolis, and an ornament to that part of our rapidly growing city."

As to the health of Indianapolis, it is as good as any city in the West, and living is as cheap. House rent is from fifteen to fifty dollars per month. Wood from five to seven dollars per cord, &c.

We feel authorized to say to those who purpose to visit our city, that we will board free of cost, every competent mechanic or business man until he gets into business, if he will come here.

We now say to those who wish to see the principles of the church promulgated where they will reach, and have an influence on law making powers—all who wish to see "the kingdom of Christ advanced."—"Come over and help us." J. T. BOYD, M. D.

#### AMENDMENT OF THE CONSTITUTION.

MESSRS EDITORS—It is gratifying to be able to inform your readers that the movement for the amendment of the National Constitution has not entirely subsided, as we had too much reason to fear. Only a part of those to whose direction the work was confided by the National Association at its last meeting were profoundly impressed with its importance, and willing to make sacrifice of time and strength for its promotion. Circumstances purely providential prevented these from putting forth any efficient effort until the present year.

At last the Executive Committee have succeeded in preparing a brief, pertinent and forcible address to the citizens of the United States, presenting and justifying the changes in the Constitution, which are demanded. Whatever exception may be taken to particular forms of expression, it will be admitted to be a very able paper, and very happily conceived, and, on the whole, satisfactory even to those who hold the most advanced views on the subject. This document has been issued in the form of an eight page tract, and has been stereotyped that copies may be multiplied at pleasure. In small numbers, it will be furnished gratuitously, on application. Where it is desired in larger quantities for distribution, it will be furnished, postage paid, at \$2.00 per hundred—the mere cost of printing and mailing. The expense already incurred

being thus reimbursed, the Association will be able to follow this with other tracts from other able advocates of the cause, to be distributed in the same way.

It is desired now,

1. To circulate this appeal as widely as possible.
2. To obtain as many signatures to the memorial to Congress, and in as many separate Congressional districts as possible. The petitions should in all cases be circulated in duplicate, the same signatures being obtained to two copies—one for the Senate and the other for the House of Representatives.
3. That these petitions be forwarded to the representatives of the section where they are prepared, at such time as shall be indicated by the National Association, and *not before*, that so the whole country may be heard from at once.
4. That the funds of the National Association be replenished by direct contributions. It is desirable to employ a number of the ablest friends of the cause to visit different parts of the country and plant the movement where it has not yet taken root. This cannot be done, nor can the press be employed, nor can conventions be held, except at considerable expense.
5. That auxiliary associations be formed—one in each congressional district if practicable.

Will not all our congregations enter at once, and vigorously, upon the work of ordering as large a number of the appeal as they can distribute to an advantage, by circulating the memorial in their various localities, and by taking up at an early day collections for the National Association?

Contributions to be sent to Samuel Agnew, Esq., 1126 Arch street, Philadelphia. Orders for the appeal and for printed copies of the memorial, to Jno. Alexander, Esq., 1935 Arch street, Philadelphia.

T. P. STEVENSON.

#### ORDINATION OF REV. J. O. BAYLIS.

THE commission of the N. Y. Presbytery appointed to attend to the ordination and installation of J. O. Baylis, met in the church at Kortright, January 10, 1866. The members present were Revs. J. Kennedy, D. M'Alister, J. R. Thompson, and Elders George Spence and David M'Donald. After the examination of the candidate and hearing of his pieces of trial, the Rev. D. M'Alister delivered an appropriate and eloquent sermon from 1 Tim. 5 : 22, "Keep thyself pure," in which he discussed the importance of personal godliness in relation to the preparation and delivery of pulpit discourses—urging it on the ground that it secures diligence in study, subordinates all reading and study to a knowledge of Christ and him crucified, imparts self-forgetful self-possession in the pulpit, imparts earnestness and unction, and conduces to faithfulness in preaching the word.

The Rev. J. Kennedy, who presided in the ordination, having propounded the usual queries to the candidate, which were satisfactorily answered, then led in prayer, when Rev. J. O. Baylis was solemnly ordained by the laying on the hands of the Presbytery, and installed pastor of the Kortright congregation. After receiving the right hand of fellowship from the commission and a warm welcome from the congregation, the newly installed pastor was addressed by Rev. J. R. Thompson, and the people by Rev. J. Kennedy.

The whole services were peculiarly interesting and impressive, and were highly appreciated by a large and attentive audience. This congregation, which was made vacant about two years ago by the death of the lamented Rev. S. M. Willson, has now received another under-shepherd, under circumstances most auspicious to pastor and people. Our young brother enters upon an encouraging field of labor, and will, we trust, cause the banner of truth to be fully displayed, as in former times, in that important part of the Lord's heritage.

J. R. T.

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## OBITUARIES.

DEPARTED this life, December 19, 1865, in the sixty-second year of her age, Miss JANE IRWIN, at the house of her brother, John Irwin, in Tomika. Her disease was congestion of the liver, finally affecting her lungs; her sickness was only about eleven days. She suffered severely, but bore it very patiently and with great resignation to the Divine will.

Deceased was born near Colerain, in the County Antrim, Ireland; was while there in connection with the Synod of Ulster Presbyterian Church. Emigrated to this country in 1833, and soon after united with the R. P. Church in Allegheny, under the pastoral care of Rev. T. Sproull. She has been eleven years residing in Tomika, in connection with the Reformed Presbyterian Church there, and has ever acted as an active, worthy and much beloved member, earnestly devoted to the ordinances of God's house; endeared to all who knew her by her kind, courteous, Christian conduct. She died in peace and comfort, greatly regretted by all her friends and neighbors.

COM.

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DEPARTED this life, June 16th, 1865, Mr. JAS. STITT, in the 73d year of his age. His disease was organic affection of the stomach and liver; he had been in a declining state of health for the past year, and at last was rapidly prostrated. He bore his severe and lingering malady with uncomplaining Christian patience. Deceased was a native of County Down, Ireland, and was connected there with the Synod of Ulster Presbyterian Church; he removed to this country about 47 years ago, and settled in Muskingum County, Ohio; he there, under the ministry of Rev. Robert Wallace, connected himself with the R. P. Church, and was ordained an elder at the organization of the Muskingum and Tomika congregation, which office he filled with great ability in that locality till called from earth. Mr. Stitt was a loving husband, an affectionate parent, a kind friend, an upright member of society, a devoted admirer of human rights, and a wise and faithful ruler in the church of God. "He took pity on the poor," "brought the poor that was cast out to his house,"



"and honored the Lord with his substance." And the Lord, according to his promise, abundantly blessed him even in temporal things. He died regretted by a large circle of friends and acquaintances, but they sorrow not as those who have no hope, for he departed in composure and peace, in the enjoyment of a good hope through grace. "Mark the upright man, and behold the upright; for the end of this man is peace." COM.

The subject of this notice, SARAH WALKINSHAW, wife of Jas. F. Thompson, was born A. D. 1835, and became a baptized member of the visible church in the Brooklyn congregation, then under the care of Rev. H. Walkinshaw. She obeyed the command, "Remember now thy Creator in the days of thy youth," and made a public profession of her faith in the same congregation at an early age. She adorned that profession by a consistent life. In June, 1865, she removed with her husband to Oil City. But this was not to be long her home. She took her bed early in September, and after a lingering illness, which was sometimes very painful, she went to rest on the 5th of November. Her death, deeply mourned by her husband, her little daughter, and numerous friends, afforded comfortable evidence of her state, as well as a happy proof how sweet are the consolations of the Spirit in the hour of dissolution. "O Death! where is thy sting?"

JOSEPH G. GARRETT died in Oil City, November 10th, 1865. His friends returned from the funeral of his sister, Mrs. Thompson, only in time to follow his remains to the same resting place. He was about twenty-six years old, and leaves a young wife to mourn his loss. May He who is the widow's stay comfort her in this her great trial. Joseph became a member of the church when the congregation was organized at Oil City. He had, and manifested, a deep interest in the affairs of the congregation. Though unobtrusive in his turn almost to timidity, his influence was felt. For one of his means he was liberal, and his attendance on the ordinances was punctual. For all these reasons he is much lamented. His loss is a sad one to the little congregation, but none doubt who knew him the loss of his friends is his eternal gain.

DIED, December 14th, 1865, at Oil City, ANNA MARY, aged ten months. She was the only child of Robert A. and Mary A. Bole. Oh! how hard it was for them to give her up almost without warning. She was only sick two days. But it was God's call. They will go to her, but she will not return to them. "Even so, Father, for so it seemed good in thy sight." B.

WE earnestly recommend the missionary enterprise referred to in the communication of Dr. Boyd to the liberality of the Church. Brother Crozier and the Dr. are making large sacrifices to build up a congregation in the capital of the State of Indiana. From some parts of the Church they are cheered by encouraging words and generous contributions. In others, we are pained to hear that there is a disposition to treat the matter as visionary. Time will show whether or not it is wise to make light of strong faith and earnest self-denial. T. S.

T H E

# Reformed Presbyterian and Covenanters.

VOL. IV.

APRIL, 1866.

No. 4.

## THE EDUCATION OF THE FREEDMEN.

By the common consent of Christendom, the education of the millions of liberated slaves in America is esteemed one of the greatest and best works of our day. The sympathies of civilized nations of both hemispheres are awakened in behalf of the freed people. To educate the freedman—to fit him for the new sphere into which he has passed—to qualify him to take his place by the side of his more privileged brethren as a freeman and a citizen—to take his place and keep pace with his fellows in the onward march of the grand army composed of volunteers of almost every nation under heaven, is not inappropriately called "*the duty of the hour.*" Not only during the war, but after the war, may the voice of Providence be distinctly heard, warning the American nation, in tones solemn and unmistakable, that it can only prosper as it treats with justice and humanity the long-injured bondman. God has linked the destiny of the American Republic with the humble and long-despised victims of her avarice and cruelty. If there is anything peculiarly cheering to the heart of the serious and thoughtful Christian patriot, in the events of the present day, it is not the cunning schemes of reconstructionists, nor the resistless power of our arms, nor the vast resources of material wealth, but rather the indications of national repentance and national reformation; chief among which is the disposition to care for the poor and needy and to raise up the weak and lowly.

The Government, by means of the Freedmen's Bureau, endeavors to extend protection to freedmen in the full enjoyment of their civil rights in all parts of the country. It also aims to extend to the freedmen the advantages of education. In accomplishing this latter object, the Government accepts, and for the most part *relies upon* the aid of associations and churches, all acting for one end, and all considered as connected with the Freedmen's Bureau. In this way schools have been opened everywhere—a grand and most successful school-system has been speedily put into operation, enlisting the sympathies of the best people in the land, re

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ceiving not only the liberal contributions of rich and poor, not only the benedictions and prayers of the pious, but receiving the self-sacrificing labors of devoted Christian men and women from all parts of our land. The Government engaged in feeding the hungry, protecting the weak, educating the ignorant, *deserves* and receives the support and sympathy of all good people. Besides the contributions of money and clothing coming from every village and almost every dwelling throughout the loyal States, there has been for years an almost constant accession of means from friends abroad to the various churches or associations engaged in the education of the freed people; and occasionally large contributions sent directly to the Government. Twice has Birmingham sent to the War Department, to be used in behalf of the freedmen, the princely sum of five thousand dollars in gold, thus expressing at once sympathy with the freedman and approbation of the liberal policy of the Government toward him, and confidence in the honesty and humanity of those in charge of this department.

The churches of this land have nearly all been regarded, and justly regarded, as more or less pro-slavery, insomuch, that admonitions and rebukes, plain and pointed, were from time to time tendered them from sister churches in other lands. Now that slavery is a thing of the past, these same churches are watched, that it may be seen whether they will act in accordance with the spirit and precepts of Christianity, by rushing to the help of the poor and lowly in their hour of need, or will continue to manifest that irrational, anti-christian prejudice, which they cherished and fostered of old.

The war for justice and for freedom, as against injustice and slavery, has not only purified the political atmosphere, but promises to affect favorably the churches of this land. One instance may illustrate this. Early in the history of the rebellion, Rev. Dr. Sunderland, of the First Presbyterian Church in this city, warmly sympathized with the country, dared to pray for the President of the United States, dared to rejoice at every victory of the Union arms and weep over every defeat. This gave offense to many of his congregation. The alienation continued "for five years," and wanted only an occasion to burst forth in proslavery and chivalric fury. Last week that occasion was offered. The lady managers of the National Association for colored orphans resolved to ask Frederick Douglas to deliver a lecture in aid of their cause, and asked and obtained the First Presbyterian Church for that purpose. The lecture was delivered to a full house. The "eminent American citizen" was introduced to the "vast and intelligent audience" by Chief Justice Chase, who deserves and will receive lasting honor, for throwing the weight of his great character in the scale of justice and right. The speech was on "The assassination and its lessons." It was, however, indirectly a most scathing and resistless rebuke of President Johnson and his policy, and a most successful appeal to Congress and to the country, in the interest of justice and humanity. Meantime the righteous souls of some fourteen members of Dr.

Sunderland's congregation were not a little vexed. Some of these fourteen were members of the "board of deacons and temporal committee." They publish a card, stating that by "the promiscuous gathering of white and black, disgrace and discredit would be brought upon the church." An effort is being made to drive Dr. Sunderland from his place. It will fail. His congregation has but placed itself in sympathy with the Church of Christ throughout the world. It is stronger than before, richer in faith, readier for every good work, and withal, more respectable and more respected than in the days when its fair fame was jealously watched and sacredly guarded by the slavery-loving and negro-hating pharisees of the "temporal committee." Let us hope that a like change may take place everywhere, until the church in America, wholly purged of its greatest scandal and disgrace, shall become "a habitation of justice" and "mountain of holiness."

The importance of the work so vigorously and marvelously prosecuted among the freedmen, may prove to be far beyond what any one has hitherto imagined. In this, as in most great movements, whether for good or evil, more may be involved than the wisest of the actors themselves dream of. Could a wise Christian philanthropist have foreseen the present critical condition to which our country has been reduced by the assassination of its Chief Magistrate—so wise, so kind, so honest, so intensely seeking to do right—and by the accession to power of a man so effectually beclouded by proslavery prejudice as to be unable to see except as one half-cured of his blindness—who, when asked if he saw aright, replied, "I see men as trees walking;"—could he have foreseen the bold and desperate efforts of the enemies of freedom and justice, from one end of the land to the other, and from a party hostile to the rights of the freed people—a party not merely friendly to the proslavery rebels of the South, but in harmony with them;—could he have foreseen that this great party which gathers to itself whatever is corrupt, whatever is vile, should not only attempt to make the President of the United States its leader, but should succeed in luring him away from justice and decency—what wiser course could he have proposed in order to ensure, that the great boon of liberty should be effectually secured to the freedmen; than that *very course*, which has been pursued with marvelous promptness and alacrity by noble and generous impulses of the great christian communities of the loyal and enlightened North? "Education, *immediate* and ample for young and old, small and *great*. Let there be day school and night school, Sabbath school and industrial school—Bibles and Testaments, books and tracts. These will accomplish a work which no combination of slaveholding traitors can ever undo."

In another article I may be able to give the friends of this Mission some idea of the nature of the work we have to do; as also some views respecting the amount and kind of success to be expected. I am very sure, that no one of the thousands who take an interest in our work can form any conception of "a mission to freedmen."

that in any degree approximates to the reality. *The depths of degradation, ignorance, indolence, irreligion and vice in which hundreds of these people are found, cannot be understood by persons a thousand miles distant.* By a singular fatality, or a happy instinct, the very spot selected for our mission was among the poorest of the poor, and even here the better class, the more enterprising and thrifty (if that term may be used of any of them), are constantly seeking and finding employment elsewhere. There is left to us the most helpless, shiftless and degraded. This is by no means a reason for relaxing our exertions, it is rather a cogent reason for "doubling our diligence." Here we have the opportunity of helping the most abject of the unoffending victims of satanic cruelty. Let us toil on, inspired not by the prospects of splendid results (statistical or otherwise), but in the faith that the work is pre-eminently a good one—that it has the approbation of our Heavenly Father—and that in "*due season*" we shall reap if we faint not.

I have been employed for weeks in attending to the complaints and wants of the hundreds of colored people in the vicinity of our mission, all of whom are referred to us. We are expected to relieve their wants, or send them certified to the Freedmen's Bureau or to the agent of the National Freedmen's Relief Association. This work has been exceedingly onerous, and has taken the place of almost every other duty. If it were not for the prospect that it will last but a few weeks, courage and strength would fail.

I am happy to be able again to acknowledge liberal contributions of money and clothing from various parts of the church.

J. M. ARMOUR,

*Supt. Ref. Pres. Wash. Mission.*

861 4½ Street, Washington, D. C.

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#### EDITORIAL CORRESPONDENCE—LETTER VIII.

BERNE is the capital of the Canton of the same name, and also of the Swiss Confederacy, which now consists of twenty-two Cantons. Originally, that is, from A. D. 1307, there were but five. In that year the Forest Cantons, under the lead of Wm. Tell, rose against their Austrian governors, and became free. Their number has increased until in 1814, Geneva and Neuchatel, and the "*Valais*," having joined the Confederacy, it attained its present magnitude. The population is now about two and a half millions of industrious, and, upon the whole, thrifty people. Berne is much the largest in population, the most aristocratic and influential Canton. At one time its territory extended almost from the northern to the southern boundary, embracing, too, the best part of the country for agricultural purposes. The city decidedly took the side of the *Reformation* as early as 1527. For a year, the controversy raged with almost unexampled fierceness. The next year, 1528, a public disputation was held in the city—Zuingli, principal champion of

Protestantism, which terminated in the accession of the entire Canton to the cause of Reform. This was followed by great results. The strength of Berne was subsequently employed in the defense of the faithful laborers, Farel and others, in other Cantons south and west. I should have stated that Berthold Haller was the earliest pastor of Berne, and that there he lived, labored and died.\*

The city is singularly located. It occupies a sandstone peninsula lying west and east, around which flows the river Aar, almost one hundred feet below its surface. The main streets run from west to east, and are ancient streets, retaining all the peculiarities of three or four hundred years ago. The leading street has a number of fountains of odd devices, from which waters flow in great abundance, and are carried off by a channel occupying the centre of the street. The pavements are covered by arches on both sides; the houses, large three story buildings, reaching over them, so that the traveler may walk nearly a mile, sheltered from heat or rain. The bear is the heraldic emblem of Berne, and is seen in wood, or stone, or bronze, in all places, while on the east bank of the Aar, at the eastern extremity of the town is the "Bears' Den," in which the living animal is confined and tended.

Berne is a large town of nearly 30,000 inhabitants. Its "West End" presents a very fashionable display of buildings, public and private. The whole city, dwellings and stores, is well built, except the eastern section, and the part lying in the narrow strip between the river and the perpendicular wall of the cliff on which the main city rests; there the edifices are very old, and appear to be of the filthy and frail sort.

From Berne, I visited Lucerne. The route is by railway, steamboat and diligence (a stage-coach.) The scenery throughout is surpassed only in Switzerland itself. Here, for the first time, I came within near prospect of the great mountains which distinguish the "Bernese Oberland"—mountains from 8,000 to 13,000 feet in height, their snow clad summits ever lifting their beautiful forms toward the heavens. There was every appearance of comfort among the people, all of whom were industriously engaged in their various occupations. In every village there are manufactories of some sort, just as is our own New England. All was quiet—no rudeness, no loud and boisterous talking, no misbehavior toward the strangers constantly pouring through their country. On our way we sailed through the lakes of Thun and Brienz—beautiful sheets of water, bounded by lofty mountains, and adorned by occasional villages, or old ruins of church or mansion. The town of Interlaken occupies the northern side—part of it—of the neck of land between the lakes, and is a delightful place, largely resorted to by strangers, many of whom remain there for weeks. The magnificent "Jungfrau"—one of the most celebrated of the Swiss mountains—is here seen, with its subordinate the "Silverhorn"—and its glacier shining splendidly in the light of the sun. It appears through the gap between the "Paulhorn" in the east and a mountain on the

\* See D'Aubigné's Reformation, Book XV.

west, by which the road passes to one of the grandest mountain groups even in this land.

So far we had been from the town of Thun in a valley, out of which there is no egress, in an eastern direction, but by the "Brunig Pass." This begins a short distance from the town of Brienz, at the head of the lake, where I spent the night. You first pass up the bank of the Aar, having a precipitous and lofty mountain on the left hand. I had no idea this was to be crossed. It seemed an impossibility. I supposed we were to follow up the river until we should reach some lateral valley and so escape. Not so; we turned presently and assailed the precipice. The road was good, and we gradually rose higher and higher; the road winding up the rocky mountain side by many zigzags, while nearly all the way to the summit we could look down upon the valley of the Aar—the same scene, only getting farther off from it. At times the road passes under rock, having been cut through the perpendicular face of the cliff. In the most dangerous places there are battlements on the exposed side of the road. This is a specimen of one of the passes in Switzerland, and the only one I saw; but it is far inferior in all the elements of the great and impressive to a number of others, both south and east of it. The descent was as beautiful as the ascent was grand and sublime; but I should have said that for much of the time we were in sight of the high, dark "Faulhorn," with its long and slender water falls, and of the snow clad "Sustenhorn."

We now entered a Popish Canton—Unterwalden, one of the primitive Cantons, and even yet very primitive in its customs. It was here I saw a woman threshing with a flail. The ride from the summit of the Brunig was exceedingly beautiful to Alpacht on an arm of the lake of Lucerne, where we took the boat for the city of the same name. Comfortable looking towns lie on the road, of which Lungern, lies on the side of the mountain in a valley of about a mile in length and a quarter in breadth, is most delightfully situated, and evidently prospers through the industry of its inhabitants, who are engaged in some kind of manufacturing. A little beyond we had a view of the three tops of the snow clad "Wetterhorn." We had then a succession of lesser villages, some of them possessed of traditional interest, and all of them fair to the eye. This was my only diligence ride. I enjoyed it much. The scenes were new and pleasantly diversified, my companions mostly spoke English, and we made just the progress that had been promised, while the boat was a pleasant change. It carried us rapidly into the vicinity of historic scenery, as well as natural scenery of unusual interest. The lake of Lucerne is the grandest in its surroundings of all the Swiss lakes. It is sometimes called the "lake of the Four Cantons,"—Unterwalden, Schwytz, Uri and Lucerne—four of the five which first achieved their liberty by their brave and devoted opposition to their foreign tyrants, and so became the nucleus of the present Confederacy.

*We now found ourselves surrounded by the mountain ranges and peaks that give character to this lake. On the left Mons Pilatus,*

once supposed to be so called from the Roman governor, Pontius Pilate, who, it was, said, had drowned himself in a small lake upon its summit, but now, known to be simply "pileatus"—capped—with a letter dropped out, so called because so very often covered with a cloud. On the right, the "Rigi," a favorite resort for the purpose of obtaining a general view of the mountains of Switzerland. On the southern and eastern brow of this mountain is the "Rossberg," a part of which slid down in 1806. It fell 8,000 feet, and overwhelmed four villages, with 500 people. Lucerne is still Popish, both city and canton. An attempt was made by more than one of "the excellent" of the days of Switzerland's Reformation, to introduce the Word of God into Lucerne. The first of these in order and in gifts, was Oswald Myconius, a native of Lucerne, a scholar and teacher, subsequently professor of languages at Basle. He was an early convert, yet remained and taught here until 1522, when he was expelled by a decree of the municipality, "and in the moment when this poor man, in company with the helpless sufferers dependent upon him for support, bade adieu to the sublime natural grandeur of his birth-place, the *gospel* itself departed from Lucerne, and there Rome reigns unto this day."\*

The view of Lucerne as you go down the bay—the town is at its foot—is very striking. It is mostly built upon the rising ground on the north-east, its old walls and towers of the 14th century still standing. As you approach nearer, you see that the river—Reuss—divides it into two parts, the old town on the east much the larger. On entering, it is at once seen to be an old town. It has its fountains and its narrow streets, its old insignia, all marking its antiquity. I did not remain here long, but soon took my departure for Paris, with the hope of being in Glasgow by the 21st of September. The railway to Berne passes through a fertile and highly cultivated district. On the route is the village of Sempach, where in 1386 the Austrians were defeated with fearful slaughter by the Swiss. It was in this battle that Arnold von Winkelried gathered as many of the enemies' spears as he could reach, and pointing them to his own body, and calling upon his countrymen to remember his wife and child, lost his life that he might make way for his comrades into the ranks of their enemies.

From Berne I went to Neufchatel, supposing that I had "registered" my traveling bag for Paris. They give no "checks" across the ocean; but baggage may be registered for any place on the line, or on connecting lines; a very convenient method of disposing of it, as there is no additional expense. This was the only occasion on which I ever thought of availing myself of the arrangement; induced at this time by the fact that there were two changes before leaving Switzerland. In the sequel, I found it an unfortunate attempt to avoid trouble.

On the way to Neufchatel, there is little of interest. It is a rich country, and there are pleasant lakes. From Neufchatel, however, the road passes through a gap in the Jura Mountains—a tremen-

\* See D'Aubigné's Reformation, Book VIII.



dous gap—where the road runs high up on the north side of a profound abyss, along which flows a small stream. In the course of a few miles, there are many tunnels, and many places where the rails lie on the brink of a precipice. Soon after entering this gorge, I had a very grand view of a large part of Switzerland—below is the lake of Neufchatel—beyond it, and north and south, the vine-clad hills and vales of western Switzerland—beyond them, the horizon was bounded—half of it at least, by the snow-clad mountains of the Bernese Oberland—and south of these, the range of Mount Blanc—quite plainly in sight, although not less than eighty miles distant. It was the finest view I had enjoyed since entering this land of magnificent scenery.

In leaving this part of my wanderings, I cannot but regret that I had so little time to become better acquainted with the people—especially with the evangelical Christians. To me, it is a country of exceeding interest. If I had had time, it would have been very easy to have gotten access to the class of inhabitants I wished most to see. M. Merle is, of course, universally known, and with his help, admission can be had anywhere. To have satisfied myself, however, would have required at least a month, and adding the natural sights, I would have needed another month.

When we reached Pontarlier, where the custom-house officers examined the baggage, I discovered to my surprise and sorrow, that my traveling bag was not with us. I wrote at once a note in French—the first attempt I had ever made to write a real French letter—asking the “*chef de bureau de baggage*” at Berne to forward it as soon as possible to Paris, expecting that I would get it, at furthest by Tuesday or Wednesday, which would leave time enough to accomplish my ulterior designs. It was Saturday, and I stopped at 10 P. M. at Dole, a considerable town in France—about 10,000 inhabitants. I spent a very long Sabbath there. My Bible was in my baggage at Berne, and I had nothing to read. After some questioning, I determined to see how the Sabbath was observed in Dole. The hotel is just beside the cathedral, and turning the corner, I found myself in the market—a kind of curb-stone market—under the very walls and windows of the cathedral. There were grapes, and cauliflowers, and potatoes, and some knit-work and etceteras, exposed chiefly by women, and all very quiet. I observed the entrances of the cathedral, and although it was the time for opening services, very few attended—a very small proportion of them men. I then passed through the main street, and found most of the stores open, and work going on, such as shoemaking and millinery; some stores were closed—one in twenty or thirty. The larger establishments, such as manufactories in the outskirts, were idle. There were some walking in the streets, but not many; and I must say I saw no lounging boys and young men on the corners of the streets, no noisy gatherings in any drinking-house, nothing but the utmost decorum everywhere. The fact is, a great portion of the inhabitants, were, evidently, at some employment. How it was in the evening I do not know—I did not go out. Dur-

ing the day, I saw *eight* priests together proceeding in double file to the cathedral; most of them young men: and soon after nearly the same number of soldiers; a very significant conjunction, an emblem of the relation that exists over nearly all Europe between the priesthood and the military—where the first controls the faith, the latter will be needed to control the bodies of the people. And here, having mentioned priests, I may go on to say, that in France, they still show themselves like locusts for multitude, and curious looking creatures they are. The first one I noticed particularly was in the waiting room of the railway as I was about to leave Paris for Geneva. While sitting there, an old woman, near seventy, perhaps, entered, who seemed to me to be rather an odd character—everything appeared strange about her dress, bonnet, face, shape complexion. But I was soon satisfied that the thing was a man, and, of course, must be a priest. His dress was a dark gown—fastened around his body by a girdle, and reaching from the neck to the heels; his hat was so wide-brimmed that it hung down, and inside his gown there was some kind of under dress which appeared at the breast and on his arms; his face was round, full, and *soft* looking. He bustled about a good deal, and I saw him afterward working his way to the front of the train, carrying his “traps” as if afraid of losing his passage. He was, indeed, a singular looking figure. The ordinary priests, however, are dressed only in a long dress, fitting closely about the neck and body, buttoned all the way down the front, and reaching, like the old man’s, to the heels. They were all made of some kind of dark summer cloth. Some of these had a portion of their dress fastened up by a cord attached to its lower border and to their girdle, which was also a cord. Some wore ordinary hats, others a kind of cap. I met with a French gentleman on the top of an omnibus in Paris, who could speak English very well. He told me that the country-men have still some respect for the priests; but that in the cities the men despise and hate them. They have everywhere a much stronger hold of the women. I am sure that if they should appear in our public streets, wearing the dress with which they show themselves in France and Switzerland, the boys would follow them with shouts and laughter, and, perhaps, pelt them with stones. I saw one bareheaded monk. He was in the court of the Hotel du Louvre in Paris. He was a filthy looking vagabond, with a serge frock on, girt with a rope—bare-footed and bareheaded. How low men can make themselves, and how passing strange that they can pride themselves on their dirt and partial nakedness, and imagine that these things commend them to God’s favor. There is a great deal to be done yet before Europe becomes really and fully christian.

On Monday, I returned to Paris, reaching it at a late hour in the evening, by which I had an opportunity, however, to see one of Napoleon’s lines of Boulevards, lit up and in all its glory. A fine show it made—street-lights and window-lights made night like day: while crowds filled the pavement, many of both sexes sitting on chairs, conversing and drinking wine or beer, others walking.

These boulevards are wide streets, lined with trees, and are very splendid streets at all times, and of great beauty at night.

But what shall I say of Paris? Of course I do not intend to give a minute description either of what I saw there, or of the city. It is *all* that it has been said to be—in the beauty and magnificence of its public buildings; in the order and cleanliness of its thoroughfares; in the wealth of pictures and statues, ancient and modern, which fill the halls of Louvre; in the extent and good taste of its parks and promenades; in the splendor of its stores and bazaars, and in the countless multitudes that every hour parade its avenues; in the systematic arrangement of its lines of omnibuses, and city conveyances; in the grandeur of its hotels; in the quiet and freedom from disturbance that reigns in all quarters; in the evident and entire subjection of all classes to the rule of an unprincipled usurper; in the almost total disregard of God's holy day, and in the worldliness, and yet general suavity of its inhabitants. Immediately subsequent to my arrival I visited the Parks of the Tuilleries, the Elysian Fields, and the Bois de Boulogne, with its "Jardin d'acclimation," where are gathered plants and animals from nearly all parts of the earth. In some respects the public grounds of London, and its Zoological collections, are superior to anything I saw here, but such a vista as is seen from the highest point on the west of Paris—miles of elegant edifices extending to the east, including the chief palaces of the Emperor, and a still greater length of avenues to the west, reaching through beautiful scenes far into the environs of the city, I had never imagined. The next day, I incidentally met the friends with whom I had left Allegheny and crossed the ocean—Dr. Jacobus and a part of his family. With them I visited the principal object of interest in Paris, and also Versailles, fifteen miles to the south. This is the grand palace of France, erected at an immense cost by Louis XIV. It was, indirectly, one of the causes of the terrible French Revolution of 1789. Its erection added almost fabulous sums, to the debt of the kingdom, but pay day came at last—for this and other extravagant expenditures of the French monarchy, and every other resource exhausted in vain, Louis XVI called together the National assembly and then, came the reckoning, sad and fatal to the aristocracy of France, but, upon the whole, good for the world. A line of sixty miles would encompass the palaces and grounds. These last are laid out, in the vicinity of the palaces, with consummate skill and taste, but with an absolute disregard of expense. There are three palaces—the least of which would house a regiment. The great palace is a four-story edifice, with many wings, in all containing about 400 rooms, of which 383 are crowded with paintings or statuary, while many of the ceilings are adorned with the most beautiful frescoes. Here is the history of France made visible to the eye. Her great men, her leading men in letters, art, war, and government, her wars, all her great battles, except those *in which she was beaten*—Waterloo is not there—and lastly, her *noted women are all there*. Four hours enabled us to enter and

explore but seventy rooms, an hour or two having been taken up in visiting the smallest of the palaces—similar in many respects, but differing in one interesting feature; for in this are the rooms occupied by the first Napoleon, and his wife, Josephine; and remaining in the precise condition in which they left them. We saw, also, the Imperial stables where are some five or six carriages worth millions of dollars—one of these with linings studded with gems, and all thickly gilded. The day for such ultra-magnificence and lavish expenditure for mere show, of treasure wrung from the hard earned pittance of the poor, has gone by, never to return. There were no accounts to be rendered in those days by the rulers of France. The maxim of Louis was “*L’état: c’est moi*”—I am the State. The present Emperor while controlling far larger resources than his predecessors of the 16th and 17th centuries, has his accounts to render, and he knows the past. He understands well that nearly all revolutions spring directly from questions of finance.

It brought serious reflections to stand on the site of the Old Bastille, where so many victims of the heartless tyranny of the French monarchs, lay and pined, often for years, until death released them. It is now masked by the “column of the Bastille.” Or, by the fountain that is said to mark the spot in the “Place Louis Quinze” where stood the guillotine by which so many of the victims of the French Revolution were beheaded, among them Louis XVI, and Maria Antoinette. Or, by the Hotel de Ville or, in its halls, where sat the terrible municipality of Paris during the same fearful period, and where Robespierre and his semi-savage companions met their awful end. Or, to traverse the paths of the cemetery of Pere la Chaise, and look upon the tombs of distinguished Frenchmen, including nearly every man of distinction for some generations past. Or, to pass through the grounds of the Hotel de Cluney on the south side of the Seine, and examine the remains of an ancient Roman edifice, most of the walls yet standing and its various apartments distinguishable. Or, to pass through the “Palace de Justice,” where Louis XVI was tried, knowing that beneath your feet are ever-dark cells where state criminals were immured for long years often, ere they were led out to trial and to death! Localities like these, are found only in old countries, and most of them only in countries where injustice has usurped the seat of justice as has nearly ever been the case in France.

I spent a Sabbath in Paris. I have already stated, I believe, that there are forty places in that city where the “gospel” is preached “every Sabbath day.” I went to the “Oratoire,” one of the evangelical churches. Leaving my hotel at an early hour, I walked about a mile, for this church is situated on a lot extending from the Rue de Rivoli—the great east and west artery of the city—to the next street, also one of the most important, the Rue St. Honori, and directly opposite the Louvre: of course, in the most public part of Paris. It is a large building, and, with chairs on the floor, and, in parts, three galleries. When I entered, the Sabbath school

was in session. There were, probably, sixty or seventy children present. Lady and gentlemen teachers engaged, chiefly the former. It sat until 12 o'clock. Then there was a sermon by Mr. Reville. I could only make out that the subject was prayer. They sang Psalms xxxii., cv. and another that I have forgotten. The sermon was about an hour long, and was preceded by the reading of the Bible and a prayer by some young man. Psalm books were three times distributed by a young lady. The preacher was not very animated; not nearly so much so as M. D'Aubigne was at Neufchatel. The singing was very touching. All sang, and kept perfect time. A bride was there; her first appearance, I presume, since "the event." She occupied a front seat in a very conspicuous box on one side: yet I saw no smiling, or any conduct unbefitting the Lord's day or the house of God. The church, which will hold some seven or eight hundreds of people, was closely filled. I may add, the order of exercise differs much from ours. It was with great interest I met with these descendants of the devoted Huguenots, assembled together for the worship of God in a city "wholly given to idolatry." For there is little change from the days of the week to the sabbath here. It was, on a large scale, what I had seen in Dole. The only changes were—an occasional store shut—its occupant, likely off to the horse-race in the Bois de Boulogne—and a cessation of the work of building: stores nearly all open—vehicles running to and fro, gardens, &c., filled with pleasure seekers; for on the Sabbath they amuse themselves even more than on other days. The Sabbath before I arrived, there had been a great "fete" at the palace of St. Cloud, eight miles out, attended by 50,000 people, and on this Sabbath, the races to which I have referred, in the city itself.

I was in Paris ten days. I remained there the first week waiting for my traveling-bag which came safely, and, I suppose, as rapidly as I could reasonably expect. However, it was too late to allow me to visit Glasgow according to my arrangement and wishes. So, I did not leave Paris until the middle of the following week, when I crossed over to London. Of it, and some other places and things, hereafter.

J. M. W.

## SYSTEMATIC BENIFICENCE.

Continued from page 80.

### II. *The principles upon which it should be given.*

1. As an act of justice. The tithe belonged of right to Melchisedec as God's representative. Not from any poverty of circumstances but as his plain matter of right, he accepted it, and as an act of justice, in discharge of a moral obligation, Abraham paid it. The Jews were taught to regard it in the same light. Hence when the tithe was withheld the prophet says for God. "Ye have robbed me, even this whole nation, \* \* \* in tithes and offerings."

It is the right of the minister to live at the altar. The pittance that is paid him is no charity; it is simply the discharge of a just debt, a claim which Christ makes for his servants, which cannot be withheld without great injustice as regards him and downright robbery as regards God. "Not grudgingly or of necessity," (2-Cor. 9: 7.) refers not at all to this, but to free-will offerings.

2. As an act of gratitude. "What shall I render unto the Lord for all his benefits toward me," (Ps. 116: 12.) Abraham returning from the battle, and feeling that he owed the victory to God, gave him a tithe of all the spoils. The Hebrews looking back to the deliverance God had so wonderfully secured them, felt disposed to acknowledge this in the gathering of the harvest. So we, recognizing divine goodness in the sun that gives us light, in the rain and dews that water and refresh the earth, producing fruitful seasons, should with gratitude acknowledge it in free-will offerings as well as the tithe. Talmudical writers inform us that liberal persons were in the habit of giving a fortieth, as a free-will offering, and some even a thirtieth, and that such as were penurious or covetous gave only a sixtieth.

3. It should be given with love. This is the vitalizing rule and the impelling power. Impelled by this, men will push the scale up instead of down. In the first ages of Christianity, many gave away all that they possessed. The poor widow gave away all her living. Zaccheus gave half his goods to feed the poor. Even in a former dispensation they gave till they required to be restrained from giving. (1 Ch. 29; Ex. 25; Ezra 2: 68.)

4. It should be given in faith. "Honor the Lord with thy substance and with the first-fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine"—"Cast thy bread upon the waters, and thou shalt find it after many days"—"He that hath pity on the poor lendeth to the Lord." From all these it is manifest that God requires us to give in faith, nothing doubting, taking God at his word and asking no questions.

5. As an act of honor. "*Honor* the Lord with thy substance." The first-fruits and the first-born of man and beast were God's, for he accepted only the best. The finest specimens of the animal tribe—the most perfect and free from blemish—bled upon His altar; gems of the brightest lustre, fabrics of the finest texture and richest hue, and vessels of the most precious and durable metals, were provided for the tabernacle.

Even the heathen acted upon the principle of honoring their gods by giving them the best. Their shrines were covered with the most costly and precious gifts of the nations. Pliny says the Romans never tasted the new corn or wine till the priest had offered the first-fruits to the gods. Homer says his countrymen offered not only the first-fruits but the choicest to the Lares, their household gods. In this spirit Tibullus writes:

"My grateful fruits the earliest of the year,  
 Before the rural gods shall daily wait ;  
 From Ceres gifts I'll cull each browner ear,  
 And hang a wheaten wreath before her gate."

6. It should be done with religious veneration. The Old Testament saints desired that God's worship should be maintained in splendor and honor, with some correspondence to the character of the great God they worshiped. Hence in the building of the temple and on other occasions, they exhibited the most generous and noble support of his worship.

### III. *Motives and reasons enforcing the adoption of this plan.*

1. It will secure system and curtail expenses. If we regard one-tenth of the wheat and corn, the garden and orchard, the flock and herd, as sacred to God, there will be an effort to ascertain how much it is each year. Remembering that but nine-tenths are our own, we begin at once to make the scale of our expenses correspond with that. Any family now living upon the ten-tenths can live upon nine-tenths, and instead of running behind, such will begin to pull up every year.

2. It will secure the divine blessing upon our estate. "God's providence extends to the barns as well as to nations." "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine," Prov. 3: 9. 10. If we are so blind that we will not learn it in providence, we must accept the great truth here taught, that His hand can touch the spring that will either open or shut the door of prosperity upon us. "There is that scattereth abroad and yet increaseth." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms," Luke 6: 38. "The liberal soul shall be made fat, and he that watereth shall be watered also himself," Prov. 11: 25. "He which soweth bountifully shall reap also bountifully," 2 Cor 9: 6.

3. It will ward off the secret curse of God which clings to the person and estate of those who rob God. The prophet Zechariah saw the flying roll written all over, on both sides, with curses enter the house of the thief and the false swearer—the house of him who robbed God, and there consuming him and his most cherished idols. By the last prophet God says, "I will curse your blessings," "yea, I have cursed them already." Why? because the nation had robbed him. He smote them with blasting and mildew and with hail in all the labor of their hands. They came to a heap of twenty measures, and found but ten. They came to a press vat to draw out fifty vessels, and they got but twenty. They looked for much, and it came to little. When they brought it home God blew upon it. They earned wages to put it into a bag with holes. All this because they robbed God, illustrating the great principle, "There is that withholdeth more than is meet, and it tendeth to poverty." In the same spirit the proverbs, "Charity is the hedge of riches." "Save to give and give to save." "Scattered seed increases, hoarded seed dies."

4. It will not only secure a blessing upon our estate, but will also enrich the soul. "He that watereth shall himself also be watered;" "The liberal soul shall be made fat;" and all this in illustration of the Saviour's aphorism, "It is more blessed to give than to receive."

5. It will secure our interest in the different schemes of the Church, and thereby lead us to examine what is being done for Christ among the nations. If one has something to give every year, he will begin to look about to see where it may be used to the greatest advantage, and when once given it is likely to secure our prayers.

6. It would bring an immense revenue to the Church, and thereby greatly increase the machinery and agencies for the spread of the gospel. The light of the Church would be greatly intensified—a broader line of distinction would be kept up between the Church and the world—the ministers of religion would be freed from anxiety and want, and raised above that contempt which is incident to a state of poverty.

7. It is God's own plan. He knows well its influence both upon the giver and in promoting the object for which he gives. It must be as superior to all other plans as divine wisdom is superior to human, and will be attended not only with present, but with abundant future reward. "In keeping of his commandments there is great reward." For any man or set of men to suppose they can make a wiser or better, seems to be virtually to reflect upon the divine wisdom and to resist the divine authority.

8. Finally, is there not still another consideration enforcing this duty? By the proper use of the mammon of unrighteousness, we may make to ourselves friends to receive us into everlasting habitations, (Luke 16 : 9) "Oh to be welcomed to heaven by those we have guided and allured thither, or to whom, though unknown to us, we conveyed the means of their salvation! To traverse with them its wide domain and endless joy, and to feel that every self-denial and sacrifice of time and means had helped them hither." "Oh to stud my Saviour's diadem with ever-shining gems! That imperishable riches and eternal delights, repaying with infinite interest every service and privation on earth." An afflicted mother in Israel declared she would not be without the benefit of self-denial for Christ; all the labor, toil and suffering she had endured for him, only increased her love to him. She bought the cheaper dress that she might aid in covering the nakedness of others; she fed on half a loaf that she might divide with the hungry, and to be welcomed to heaven by those who will say, "I was naked and ye clothed me," "I was hungry and ye fed me." In contrast with this, see the end of a life of luxury and selfishness—"In hell Dives lifted up his eyes, being torment, and saw Lazarus in Abraham's bosom." In this life even good men are tormented with such sad reflections as these: "I professed to love Christ and to seek his glory, but never understood the true measure of pecuniary consecration; I laid my plans and employed my time and talents chiefly



to multiply wealth. It might have turned to unspeakable account. I put away the claims of humanity and religion with the smallest possible pittance. I spent all in luxury, and all is now over. I feared to leave my children to the care of a gracious Providence, and in my anxiety to get riches my children have called them the only good, and seek none other."

In view of all this, what is our interest and duty? "Who" among us "is willing to consecrate his services this day unto the Lord?"

Let not the poor say, "I have nothing to give." The story of the widow of Sarepta, who gave her last, teaches us that there is none who may not do good; a pair of turtle doves or two young pigeons will be accepted of him who has not a lamb. Of the poorest God claims his proportion.

Let not others say, "I need not adopt it, because others will not, my little will amount to nothing." Giving is a personal duty, it concerns yourself more than others; you are expected to give, not because others do, but because Christ has redeemed you and you give unto God. Besides,

"Little drops of water, little grains of sand,  
Make the boundless ocean and the beauteous land;  
Little moments, humble though they be,  
Make the mighty ages of eternity;  
Little deeds of kindness, little acts of love,  
Make this earth an Eden, like the heaven above;  
Little deeds of mercy done by infant hands,  
Grow to bless the nations far off in heathen lands."

Let not others say, "This is a Jewish arrangement, it is not for the regulation of my conduct." It existed before the Mosaic law, and instead of being abrogated, is enforced anew in the New Testament. Does Christ require—does he desire—does he expect that, in this dispensation of light and love, you should give at least one-tenth?

Let it not be said again, "I do not know how to get at the tenth." The rule is easily learned—it is the tenth of the increase, not a tenth of all that remains after the necessary expense of the family has been borne—a tenth of the actual increase from field; forest, garden and orchard, herd, flock, &c., &c. If grain has been fed to stock for sale and family use, you tithe the stock at market price. If two hundred bushels of corn be fed to swine and they are sold for a thousand dollars, that is the increase for both the grain and swine, and if two hundred dollars has previously been paid for the stock, you tithe the eight hundred, eighty dollars. If your farm produces four hundred dollars by your own labor, you should tithe the four hundred, forty dollars. If you pay two hundred dollars for rent or hired help, you tithe the two hundred, twenty dollars.

May we not earnestly entreat every reader of this article to begin this system *now*, and enter in writing the following vow, viz.:

*After due deliberation and prayer, I do hereby record the resolution I have made this day, to lay up \$— monthly, to be expend-*

ed upon benevolent and religious objects. Out of this sum I have determined to give to the undersigned objects the amount attached to each :

	\$	cts.
For Pastor's Salary,.....		
" Foreign Missions,.....		
" Domestic Missions,.....		
" Freedmen's School,.....		
" Freedmen's Mission,.....		
" Theological Seminary,.....		
" Bible Society,.....		
" other benevolent objects,.....		

### THE GIANT CITIES OF BASHAN.

BY REV. J. L. PORTER.

BASHAN is the land of sacred romance. From the remotest antiquity down to the present time, a strange wild interest has clung to it. The aboriginal inhabitants of this old kingdom were a race of giants. It has hitherto been an almost unknown region to us. It lies to the north of the Dead Sea, and the east of the Jordan. Both land and people here remain thoroughly Oriental. Nowhere else in Palestine is patriarchal life so fully and so strikingly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. Isolated from the rest of Palestine, away from the route of the Grand Tour, and roving Arabs rendering life and property insecure over every part of it, scarcely a half dozen travelers have ever explored it. Curiosity has generally been baffled at the very border of this land of the *Rephaim*, or "the giants," as the Scripture word should be rendered. Yet here it was that "Og, king of Bashan," ruled over a powerful and populous country extending from Hermon to the Jabbok, and from the Jordan to the desert; here it was that the last remaining monarch of a giant race extended his sway over a domain which included within its limits three-score walled cities and unwall'd towns without number. It was a splendid inheritance. The rich plains, and wooded hills, and noble pasture lands of Bashan offered a tempting prospect to the shepherd tribes of Israel. Collecting all his forces, the giant king marshaled them on the broad plain before Ednei. But his army was defeated, and he himself slain. The iron bedstead of Og, carried away as a trophy by the children of Ammon who followed in the wake of the Israelitish army for the purpose of plunder, was "nine cubits in length," and "four cubits in breadth after the cubit of man." (Deut. 3: 3.)

*Nothing related of this giant race is more wonderful than the*

number of their strong cities. What, to a modern Colenso, gazing down from the heights of Anti-Libanus upon the broad desert region before him, would appear more incredible than the record that in Argob, one of the little provinces of Bashan—about thirty miles by twenty—Jair, a chief of the tribe of Manasseh who completed the conquest of Bashan begun by Moses, took no less than *sixty great cities*, “fenced with high walls, gates, and bars; besides unwalled towns a great many!” (Dent. 3: 4, 5, 14.) Why, he might ask, accept any story of giants at all? But to locate in such a rocky region, far from the sea or any stream navigable for commerce, such an empire, with its numerous fortified cities and teeming population, might well seem a taxing of human credulity. And yet the explorations of this English missionary and traveler fully confirm and establish the Scripture narrative. With his own eyes he has seen that it is literally true. The cities are there to this day. Some of them retain the very names given them in the Bible. After the lapse of three thousand years, the boundaries of Argob are still clearly defined, and these great cities which he visited and inspected are many of them almost as perfect as when first deserted by their inhabitants. “Bashan is literally crowded with towns and large villages, and though the vast majority of them are deserted, *they are not ruined*. I have more than once entered a *deserted* city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are as perfect as if finished only yesterday. The walls are sound, the roofs unbroken; the doors and even the window shutters in their places.” And yet the foundations of these walled cities and stone castles were ancient when the corner-stone of the Grecian Parthenon, or the Roman Pantheon, or the Jewish Temple, was laid. And the reason of this wonderful preservation is found in the character of the structures. “The houses of Bashan are not ordinary houses. Their walls are from five to eight feet thick, built of large and quarried blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and window-shutters are of stone. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them.” Fit abodes of a giant race! Here we probably have the very oldest specimens of domestic architecture in the world. Silent and untenanted, many of them perhaps since the days of Og himself, these massive structures remain to add their silent testimony to the truth of the Scripture record, and confound the subtle but superficial reasonings of modern skeptics.

The question how a population such as must once have crowded these cities could be supported, is answered by the extraordinary fertility and capability of the soil. Without commerce, the people must have depended chiefly on agriculture. And the country of Bashan seems to have been an earthly paradise. “The strength and grandeur of its oaks (Ezek. 26: 6), the beauty of its mountain scenery (Ps. 68: 15), the unrivaled luxuriance of its pastures

(Jer. 1 : 19), the fertility of its wide spreading plains, and the excellence of its cattle (Ps. 17 : 12 ; Micah. 7 : 4), all supplied the sacred penman with lofty imagery."

Such a people, trained to war, and dwelling in fortified cities, located in the glens and on the heights of Hermon, and amidst the rocky defiles of Argob, could never have been conquered by the Israelites except under the special guidance and by the assistance of Heaven. Against all attacks they might seem to be sufficiently protected within their fortress-like houses ; and it seems probable that while their nationality was destroyed and their power utterly broken, yet they were never entirely subdued even by the Israelites—at least some of the native tribes were not exterminated. But that their *walled cities* failed to offer effectual resistance to the inroads of a nation unused to war ; that the giant strength of Heshbon and Bashan fell before a nomad people, whose only reliance, under God, was for a long time at least upon their flocks and herds, reveals quite distinctly the supernatural element that is commingled with the real history of the conquest of Bashan, and contributes to disarm the critic of his objections.

Christianity was introduced into this province by the Apostle to the Gentiles. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me that I might preach him among the heathen ; *immediately* I conferred not with flesh and blood ; neither went I up to Jerusalem to them which were apostles before me ; *but I went into Arabia.*" Bashan at that period formed the principal part of the kingdom of Arabia. His ministry there was evidently successful. As early as the fourth century, the mass of the people were Christians ; the temples of idolatry were transformed into Christian churches. There was then no fewer than *thirty-three* bishoprics in the ecclesiastical province of Arabia alone. But the contrast at the present day is fearful :

"The Christians are now nearly all gone ; but their churches are still there—two or three turned into mosques, but the vast majority of them standing desolate in deserted cities. Noble structures some of them are, with marble colonnades and stately porticoes, showing us alike the wealth and taste of their founders ; and now remaining almost perfect, as if inviting the influx of a new Christian population. There was something to me inexpressibly mournful in passing from the silent street into the silent church, and especially in reading, as I often read, Greek inscriptions over the doors, telling how such a one at such a date had consecrated this building, formerly a temple of Jupiter, or Venus, or Astarte, as the case might be, to the worship of the Triune God, and had called it by the name of the blessed saint or martyr, so and so. Now there are no worshipers in those churches, and the people who for twelve centuries have held supreme authority in the land, have been the constant and ruthless persecutors of Christians and Christianity."

## LETTER FROM REV. R. J. DODDS.

LUCASCO, March 7th, 1868 —

DEAR BROTHER WYLIE—I have just returned from a tour in the field of my former pastoral labors. The joy of meeting again, after an absence of more than nine years, a people to whom I had stood in so endearing a relation, was like the joy of one's espoused. Still it had one drawback, as what earthly joy has not? Some dear faces were missing; faces on which I should have liked to look once more, but never shall—in this world.

You know my congregation comprised six little groups of Covenanters, distributed over an area of about forty-five miles in length by about thirty in breadth, lying in the four counties of Armstrong, Clarion, Jefferson and Indiana. We called it Rehoboth, seeing that we had room, and trusting that the Lord would make us fruitful in the land. My pastorate, which was a very happy one, commenced in June, 1852, and lasted till September, 1856, when you took me away from among my own dear people to send me to the Foreign field.

I was succeeded, May 11th, 1859, by the Rev. T. M. Elder, an able minister and a faithful and affectionate pastor. In the course of a year or two, the congregation having grown, and bro. Elder's bodily strength proving inadequate to the vast amount of riding demanded by such a scattered charge, the field was wisely divided, three of the stations comprised in it being formed into a new congregation, which took the name of Salem. By the favor of the great Shepherd of the sheep, Salem congregation was settled, Feb. 5th, 1862, under the pastoral care of Rev. A. J. M'Farland, a man every way suitable for the place; the people and the work.

It was a great satisfaction to me on my return to find my children walking in the truth; and I was very glad and very thankful for all the evidence I saw of the abundant blessing of the Head of the Church on the arduous and self-denying labors of my beloved brethren Elder and M'Farland. Since the time of my departure there have been erected within their bounds five new houses of worship. Three of these are finished, and the other two are nearly so, and I believe none of them are burdened with debt. The Salem congregation, bro. M'Farland's charge, has about as numerous a membership as my whole congregation had when I took charge of it in 1852. The other part of the field, which retained the old name of Rehoboth, and remains under the pastoral care of bro. Elder, has not nearly so fertile a missionary soil; society outside of our communion, throughout that part of its bounds in which most of our people reside, having completely crystallized, or rather petrified, more than a generation ago. It has also suffered considerably within the last nine years from death and removals. The consequence is, that it has not, in visible growth, yielded nearly so large a return for the labor bestowed upon it, as the Salem congregation. Bro. Elder finds, however, a considerable offset against these discouragements in the very distinct

work which he has been enabled to make in the community around him, through the medium of an excellent academy of which he has charge, in the pleasant little village of Dayton, in the northwestern part of Indiana county, and which he conducts in a very efficient and satisfactory manner, with the help of an able corps of teachers, chosen always with equal regard to their scholarship and their religious principles.

I must confess frankly, that in revisiting the scene of my early labors, my main object was to see and salute as many as possible of my dear brethren there and the friends of the olden time; while I made the special work with which I am charged by your Board, that is, the raising of funds for the Foreign Mission, quite a secondary consideration. The circumstances too were unpropitious. Being unable to fix the time of my tour long enough beforehand, to plan its details in advance, I came down on them in most places like Elijah the Tishbite, without any sufficient forewarning or announcement. The weather was very disagreeable, the roads very bad, and the evenings (part of the time) very dark; which, you know, makes a great difference in an enterprise, the success of which depends on meetings held at many and widely distant points in the backwoods, among a scattered people. Still, I succeeded far beyond what anybody but one who knew the people would have expected; and if the rest of the church does half as well, the Foreign Mission treasury will overflow before October. One thing in relation to the contributions of the people there deserves commendatory notice, viz. that what they gave, they gave without asking; except in some cases such asking as was implied in announcement on short notice, of a collection to be taken up at the close of some lecture or sermon.

Before entering upon the statement of the receipts for the Foreign Mission Fund from those bounds, I must mention a previous one, viz.:

Jan. 23. From Brookland,\*..... \$27 00

*Received within the bounds of Rehoboth congregation:*

Feb. 12.	From Christian friends at Dayton.....	14 53
" "	Rev. T. M. Elder and family,.....	10 00
13.	" Piney,†.....	20 00
14.	" Wm. Thomas, at Mahoning,† .....	1 00
15.	" Robert Pollock, " .....	5 00
16.	" Robert M'Isaac, " .....	10 00
19.	" Christian friends at " .....	9 56

*Received within the bounds of Salem congregation.*

Feb. 19.	From Bear's Run,.....	21 00
25.	" Belleview,.....	20 75
28.	" Wm. P. Jenks, Esq., Brookville,.....	5 00

\* I have not yet given the other branches of bro. Reed's congregation an opportunity to make special contributions.

† Piney had very recently made its regular contribution on a liberal scale.

‡ Some of the brethren at Mahoning who desired to contribute liberally were not prepared; but they know how to forward through their pastor.

Feb. 28.	From other Christian friends in Brookville,.....	\$43	60
March 2.	“ Mrs. E. Minor, at Warsaw,.....	1	00
“	“ John Bell, at “ .....	1	00
“	“ a collection at “ .....	3	33
3.	“ Mrs. Sarah Conn, “ .....	5	00
4.	“ another collection at “ .....	22	10
“	“ Christian friends at Beechwoods,.....	8	68
5.	“ Isaac Temple, “ .....	2	00
“	“ Miss Jane Hanna, “ .....	1	00
“	“ Joseph M’Giffin, at Jefferson,....	5	00
		<hr/> \$236 55	

*Expenses, charged to Foreign Mission Fund.*

Feb. 8.	Fare on R. R. from Kiskiminetas to Kittanning,.....	\$	55
March 6.	Fare by stage from Jefferson to Kittanning,.....	4	50
“	Other expenses <i>en route</i> ,.....	1	00
“	Fare from Kittanning to Kiskiminetas, by R. R.....	60	
7	Uncurrent money thrown inadvertently in collections,.....	4	30
		<hr/> \$10 95	

Having now fairly set out, I expect to continue my travels with little interruption till fall, and in the course of time to visit as many as possible of our congregations. My intention is to take up a special collection for the Foreign Mission Fund wherever I preach or lecture, unless where by a special dispensation I shall see best to omit it. I hope to have good reports to send in to you from time to time.

Yours, truly,

R. J. Dodds.

**CONSTITUTIONAL AMENDMENT—AN OBJECTION ANSWERED.**

THE following paragraph, contained in a letter from an esteemed friend, presents in a plausible light a popular objection to the religious amendment of the Constitution :

“ You contend that there should be embodied in the Constitution : a recognition of God as the source of all authority, an acceptance of the Holy Scriptures as the supreme rule, and a declaration of subjection to Christ as King. Now I think you should wait until men believe these things, before you require them to make a profession of believing them. Unbelief is a sin, but professing belief when it does not exist, is adding sin to sin. Surely you would not wish the people to be worse than they are. I think that such a confession honestly made would entitle a man to church privileges, and consequently the people of the United States would be turned into a great national church. It is undeniable that the majority of the people are unbelievers in the above named truths, and it would be hypocrisy in them to make such a profession. So long as sinful obligations are implied in citizenship, you may justify yourselves in keeping apart, but it will be difficult to do so on the ground that the people are unbelievers. There is to be no fellowship with unbelievers in the church, but it will be hard to prove that this rule is to be applied in civil matters.”

*To this we reply :*

1. That the difficulty which our correspondent finds in the amendment, is as really in the Constitution now as it will be after amended. The only difference is, that now it bears on another class. The Constitution is now infidel. Christians in swearing to it swear to an infidel political creed. There is no neutral ground between Christianity and infidelity—no platform on which they can consistently meet in political fellowship. Either the Christian must hold his religious creed in abeyance, or the infidel must for the time ignore his. The objection of our friend would be consistent if presented by an infidel, but it is a little too disinterested for a Christian to urge it against a reform that would relieve himself from the difficulty. If it would be hypocrisy to require an infidel to profess political Christianity, it would surely be that and something worse to require, as is now done, a Christian to profess political infidelity. Even on the low ground of preferring the less of two evils, the argument is on the side of the proposed amendment.

2. The question must be decided on higher principles than expediency. "To the law and testimony." Does God require nations to own his authority, his law and his Son? Our friend, and all who present this objection, believe that he does. Should not that settle the question? Where is the duty of nations to submit to God and Christ conditioned on the belief of all the people that such is their duty? We say *all* the people, for on the principle of the objection, so long as there is one who does not believe these truths, they cannot be inserted in the Constitution. Hypocrisy in one is as really bad as in a million. A nation has no more right to make one of its subjects a hypocrite than to make nine-tenths of them. If there is any force in the objection, it puts the largest majority, in so far as this reform is concerned, under the control of the smallest minority. And this is the logical result of substituting any human standard of duty for the divine law.

3. An oath of allegiance to a government does not necessarily imply a subjective personal state in harmony with the principles on which it is constituted. It is in this way that Christians defend themselves against the charge of inconsistency in swearing to the government as it is. They do not mean to approve of the infidelity of the Constitution, and we give them credit for sincerity. It would be unkind and perhaps unfair to hold them up as hypocrites, because in the church they profess subjection to Christ in all things, while in the nation they refuse to submit to him. The same construction could be put on the act of infidels swearing allegiance to the Constitution as amended, without adding hypocrisy to their infidelity.

4. We do not believe that any association formed on the principle of the proposed amendment would by that fact be constituted a church. If it were so, then it is the will of God that nations should be churches, for that nations are required to acknowledge God, obey his laws and submit to Christ, our friend will not deny in the face of such declarations as Prov. 3 : 6 ; Deut. 17 : 18, 19 ; Psalm 2 : 11, 12 ; Col. 3 : 17. If to obey God transforms a nation



into a church, we cannot help it. No harm, but great good will come of doing what God requires. But there is no need to fear this. God has appointed both the Church and the State, and he requires them to remain distinct, though both to be in subjection to Christ. Families are not constituted churches, when the divine directions in regard to marriage are regarded, "Be ye not unequally yoked with unbelievers," and "Let him that marrieth, marry in the Lord."

5. We know of no way of bringing the people to see that it is their duty to amend the Constitution in these points, but by urging it on them. God employs means to bring about his purposes of good to individuals and nations. Would our friend have us to remain silent in regard to the duty of nations to God and Christ, while the irreligious are straining every nerve to perpetuate the gloomy reign of infidelity? Is this all that is required of us as witnesses for Christ?

6. It is immeasurably more dangerous to displease Christ than to offend his enemies—to deny to him his rights, than to abridge the self-originated rights of men. Men have no rights that interfere with the rights of Christ. Consequently as it is his right to be owned in the constitution of a nation as its King, the fact that this would embarrass those who oppose and hate him, in entering into sworn connection with the government, cannot justify the denial of that right. Rather it is a reason why the nation should subject itself to him, that it may escape his wrath denounced on those who are on the side of his enemies. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

T. S.

#### AFFAIRS ABROAD.

ITALY.—These are momentous days for Italy. In no country are greater changes going on. In business, literature, religion, all is motion. A writer in the "London Quarterly" says:

"The municipalities and communes are everywhere bestirring themselves in the work of local improvement; schools of mining and agriculture are awakening enterprise; the universities are once more crowded with students, and great ecclesiastical reforms have already been effected, and the general spirit of inquiry which has been aroused renders the position of the Papacy more precarious in the land of its origin than in any country which still boasts its authority or acquiesces in its spiritual pretensions."

He gives some details on the subject of common education:

"Not only have elementary schools been opened in almost every commune, but numerous training schools have been established, and lay masters are being substituted for ecclesiastical as rapidly as they can be procured. According to a recent return there are only 340 communes, out of the 7,730 which the kingdom contains, now unprovided with elementary schools. The Sicilian provinces have doubled the number of their schools (since the constitutional government

was established); those of the Romagna have tripled theirs. The greatest desire is everywhere displayed for instruction by the uneducated adult population—a very hopeful symptom for Italy—for, according to the last census, out of 21,777,534 inhabitants, there were 16,999,701 who could neither read nor write. . . . . The progress which education has made in the city of Naples is one of the most happy results of the change of government. Fifty new schools have been opened by the municipality, and sixteen evening institutions have been established, where thousands of workmen, with the characteristic quickness of the Neapolitan, not only learn in two months to read and write, but become so far conversant with arithmetic as to sustain a very satisfactory examination."

These improvements tell upon political movements. "The Christian World" presents us with the following very hopeful account:

"The Italian House of Deputies consists of four hundred and forty-four members. Suffrage is not universal as with us, but made dependent upon a property qualification, which restricts the right of voting to about seven hundred thousand men, in a total population of about twenty-one millions. While, therefore, in the United States the relation of voters to inhabitants is nearly one to seven, in Italy it is one to thirty. In the former elections only two of the political parties had taken an active part—the adherents of the Government and the Liberals. The former desire the completion of the sectional unity of Italy by means of the annexation of Rome and Italy; but they have full confidence in the intentions of the Government, and with it believe that undue haste might imperil the realization of the fond wish of Italy. The Liberals regard the course pursued by the Government as too slow and timid. They especially denounce its alliance with France, and loudly call for action. In questions of home policy, they sympathize with the democratic and republican tendencies in other countries of Europe, while the Government party generally are attached to the present form of government, and particularly to a restricted law of suffrage.

"Both these parties, by advocating the annexation of Rome to Italy, have put themselves in open opposition to the Church, which threatens with excommunication every one who aids in the abolition of the temporal dominion of the Pope. The reunion of the larger portion of the Pope's dominion with the kingdom of Italy is, therefore, looked upon by the Church party as a sacrilegious act, and in order not to appear to recognize it, the party generally abstained from taking part in the former elections. This year, fearing that by continuing the policy of abstention they would wholly lose their hold of the nation, they determined to marshal all their forces for the electoral contest. Everywhere they have had their own candidates whose platform was 'the law of the Church rather than the unity of the nation.' The result now lies before us. It is the most crushing defeat the Church party has for a long time received in any of the Roman Catholic countries of Europe. Of the whole number of four hundred and forty-four deputies, *no more than a dozen* belong to the clerical party, all the others being either Ministerialists or Liberals. The voters of Italy have thus declared, by an overwhelming majority, that they have ceased to respect the laws of their Church concerning temporal matters, and that the thunders of the Vatican have for them no longer any power to alarm. This determined opposition to the Roman Church law is a gratifying guarantee to the prospering Protestant missions.

"The legislative acts of the new Chamber are likely to be fraught with grave and momentous events in the history of Italy and the Church of Rome. France

in accordance with the Franco-Italian Convention, already has begun to withdraw her troops from Rome. Italy is bound by the Convention not to encourage in any way an insurrection in the Roman States, and the Government means loyally to execute this stipulation. But it is the general opinion of those who are well-informed about the disposition of the population of the Roman States, that the Romans alone will be able to cope with the Pope's army, however much reinforced by foreign mercenaries, and to effect their independence and reunion with Italy. This struggle for liberty will begin soon after the completion of the evacuation, and the progress of the movement, and the attitude of the Italian parliament with regard to it, are sure to command the attention of the whole civilized world."

In the same magazine, we find the following interesting statement:

*"What the Italians demand.*—1. That the laity must recover the right of choosing their ministers, and of administering the temporal concerns of the Church. 2. The Bishops must be chosen by the clergy and the congregations without prejudice to the rights of the Crown. 3. Bishops and Metropolitans must be reinstated in their ancient positions as Diocesans and Provincials, the present servile dependence on Rome, and all oaths of vassalage to her ceasing. 4. The celibacy of the clergy must be a matter for their own choice and determination. 5. The laity must have unrestricted liberty to read the Holy Scriptures. 6. The Liturgy must be read in the national tongue, and in a form intelligible to all. 7. Confession must be no longer obligatory, but voluntary, and the communion must be received in both kinds. They go further. They are determined to break to pieces the Papal despotism, restore the primitive condition of the Church, and bring about a good understanding between the clergy and laity."

It will be understood that these movements are all independent of the efforts of the Waldenses, and French and Swiss Protestants, and others in the same field. These are the "demands" only of the Italians themselves.

MEXICO.—We noticed in a late number a remarkable anti-papist movement in Mexico. The same periodical contains these statements:

"The number actually engaged in the reform movement it is not easy to estimate. The number connected with each circle is not uniform nor continuous. But it is safe to say that there are at least one hundred engaged in it, and not less than five hundred who are interested in it, and desire to see it succeed. This is inferred from the facts that many letters of inquiry are received by the reforming priests from those who are seeking information; and many secret calls are made on them, when traveling, by persons of whom they had not previously heard.

"It should be known that this movement is entirely religious and not at all political. On political questions the reforming party are not of one mind, some being in favor of Maximilian, and some for a republic. They do not discuss that subject. What they want is a purer faith and clearer knowledge of the way of salvation, and of the truth as it is in Christ. For this they study, and examine, and pray, seeking the aid of the Divine Spirit, according to the promise of Christ to lead them into all truth. Having thus but one object, they keep themselves from all political entanglements, and are willing to accept any form of government that may be most acceptable to the people of Mexico.

*"Being entirely a religious movement, it is interesting to know how far they*

have advanced in their views of the truth. They discard the leading errors of the Romish Church. Thus they abjure auricular priestly confession, the worship of images, the adoration of the Virgin and of saints, the celibacy of the clergy, and transubstantiation. They use both elements in the Lord's supper, and advocate giving the Scriptures to the people. In a word, they reject the Pope of Rome and all his authority. Yet they have not definitely settled upon any form of ecclesiastical organization. On this subject they are making further inquiry, waiting for further light from above, and seeking guidance of the Holy Spirit. They are men of prayer and deeply religious conviction.

"Nor is this movement confined by any means to the clergy. The laity are deeply interested in it. In some places they even precede the clergy, and are in advance of them. Indeed, the demand among the people for the reforming clergy is greater than the supply; more are wanted than can be found. Of the anxiety of the people, some idea may be gained from the fact stated by our informant, that he wrote many articles on the reform movement in the secular papers, and the publishers always had to issue double the usual number of all the papers containing those articles; while the author, coming to be known, received many letters of inquiry from unknown persons in distant parts of the country. But the people, like the priests, are still uncertain what form of church government to adopt. Some prefer one, others another. But, like the priests, they wait in prayer for God's direction and the blessing of the Holy Spirit to show them the way. In this state of mind, the people, as might be supposed, are thirsting for the Holy Scriptures and religious books. The Scriptures, especially, are eagerly sought."

We hope this is all true, and see no reason to doubt it.

SPAIN.—It is said that

"Recent intelligence from Spain shows that the progressive party will be satisfied, in church matters, with nothing short of a complete destruction of the Catholic Church, the abolishment of all orders of monks and nuns, and the abandonment of all convents, while the Liberals would not go quite so far, but would be satisfied with 'a reformation of the Church.'"

This is true; and the Progressionists will soon be in the ascendant.

PRUSSIA AND AUSTRIA.—There are some indications that these public robbers may fall out in regard to the Duchies of Holstein and Schleswig, which they united together to wrest from Denmark. The spoliation having taken place, professedly in behalf of the Duke of Augustenburg, Prussia takes them for her own. Austria objects, and so the matter stands. The Prime Minister of Prussia, Count Bismark, the same who bid defiance alike to the Constitution and Chambers of that kingdom, has expressed, it is said, his determination to face a war, rather than yield the Prussian claim. War between these great powers would, it is feared, soon become a European war. Italy would then make a bold push for Venice; and this would involve France, who would demand a new frontier on the north-east. We still think great events will mark A. D. 1866.

**AFFAIRS AT HOME.**

SINCE our last, not much has occurred deserving of notice, except that the State of New Hampshire has held her annual election, which resulted in favor of the Republicans by the usual majority. This, with the ample evidence furnished by the tone of the party papers, and by the platforms established by State conventions, has not been altogether without effect upon Johnson and Seward. They see, now, that Congress is not to be overlooked, and, especially, maligned with impunity in its endeavors to maintain the rights of the Freedmen, and to make the late rebels feel that loyalty has some advantages that disloyalty must submit to forego. Whether the impression is such as to yield any practical fruit, will be soon known by the fate of the Civil Rights Bill, which has passed Congress, and is, at this date (March 24th), in the hands of the President. If he vetoes this bill, we presume it will hardly be considered worth while to keep these men any longer in making our laws. If he signs it, the fact will prove that those disreputable officials have still some sense of feeling left.

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**OBITUARIES.**

DIED, March 3, 1865, Mrs. MARGARET DEAN. The deceased was the wife of William Dean, a ruling elder of Union congregation. In early life she made a public profession of religion in Clarksburg congregation, May 29th, 1854. She was received on certificate to membership in Union congregation, in which she continued till her death.

Before the birth of her fifth child she suffered under protracted illness, from which she partially recovered; but her malady soon returned, and after more than two years of almost uninterrupted suffering she entered into rest.

She bore her afflictions with a good degree of patience, and often expressed to Christian friends her sure hope of eternal life through Jesus Christ our Lord. "To live is Christ and to die is gain."

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WITHIN the past year three very aged members of the congregation of Clarksburg, Indiana Co., Pa., entered upon their rest.

On the 20th of March, 1865, Mrs. MARTHA COLEMAN died, aged nearly 76 years. She was born May 19th, 1789.

On the 27th of June, 1865, Mr. JAMES OLIVER died, in his 88th year. He was born in 1777.

On the 26th of October, 1865, Mr. JOHN COLEMAN died, in his 90th year. He was born April 9th, 1776.

These persons were nearly related, the last and first were husband and wife, and Mr. Oliver was their brother-in-law. Mr. Oliver was born in the county Derry, Ireland, and came to this country when five years old. Mr. Coleman was born on the farm on which he died.

They were all originally members of the Secession Church; and all at the same time, under Rev. John Cannon, made accession to the Covenanters about forty years ago, and have during their lives maintained a consistent profession.

Mrs. Coleman died of pleurisy, the other two from age and infirmity. They were delivered from fear of death and longed to be at rest with Jesus.

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isa. 57 : 1.

COM.

DIED, Sept. 2d, 1865, Miss ELIZABETH YOUNG, in the 64th year of her age.

At a very early age she became a member of Little Beaver congregation of the R. P. Church, and during her long life adorned her profession by her conduct and conversation.

To become acquainted with her was to love her. She possessed that charity "which suffereth long and is kind; is not puffed up; doth not behave itself unseemly; is not easily provoked, and thinketh no evil."

For several months prior to her death she suffered much, but was never known to complain; her only trouble was least she should be a burden to others.

Being asked repeatedly with regard to her hope, her answers were *always* triumphant. One occasion she said, "I have all my goods aboard, and I can sleep the sleep of death without a fear, confident that my Redeemer has my bark in charge, and that I shall awake in the desired haven."

Under such circumstances how joyfully can friends part with the loved.

DIED, November 28th, 1865, at the residence of her son, Mr. Thomas Toner, Mrs. ROSANNAH TONER, aged 84 years.

Mrs. Toner had been sixty-one years a member of the church. She made a profession of her faith in Christ, along with her husband, in the Canonsburg congregation, then under the pastoral care of Dr. Black. For nine years she enjoyed the pastoral supervision of the Rev. Wm. Gibson, Dr. Black's successor in the congregation.

In the year 1824 she moved into the bounds of Rev. R. Wallace's congregation, where, in connection with others, she was instrumental in displaying a banner for truth. In 1847 she removed into Iowa, where she remained till death.

Mrs. Toner loved the habitation of God's house. She earnestly desired to dwell near the ordinances of the sanctuary, and God graciously granted her request. Though spared to a good old age, she enjoyed the vigor of her mind till death. She loved to talk over the communion seasons which she enjoyed in her youth under the pastoral care of Dr. Black and Gibson. Death for her was divested of all his terrors. She spoke of it as a change desirable to the Christian, and longed to depart and be with Christ. She embraced every opportunity of commending to the rising generation the glory of that Saviour whom she had served so long, and urged them to dedicate themselves early to his service.

D. M.

DIED, January 17th, 1866, MARY ANN EWING, in her 22d year. The deceased was a baptized member of the Monongahela congregation of the R. P. Church. For the past four years she had suffered from bodily weakness to such an extent as to prevent her attending the ordinances and making a public profession of religion. In her affliction she exhibited great patience, submitting willingly and cheerfully to what her Father was pleased to send. She was well acquainted with the "Old Writings." Few read the Bible more regularly and carefully or could repeat the Psalms and Questions more accurately. Shortly before her death, the very week, she was heard repeating with evident delight, though with great effort, "Upon thy statutes my delights shall constantly be set: And, by thy grace, I never will thy holy word forget." Ps. 119 : 16.

Her friends do not mourn as those who have no hope. They can cheer themselves with the consolation, "their loss is her gain," and by trusting to the same Saviour, they can look forward in joyous anticipation to the time when they shall meet in the same home. 8.

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### BOOK NOTICES.

**THE CATTLE PLAGUE.** Its Cause and Cure. A Tract for the Times. By a Country Minister.

The "Cattle Plague" which is now sweeping off the herds of England and Scotland, and some continental nations, is a very striking visitation. It is not known what it is, and as to cure, none has been discovered. Although many experiments have been tried, some of them empirical, and others suggested by scientific researches, the whole subject is still enveloped in darkness. In this small pamphlet, from the pen of one of our ministers in Scotland, the matter is treated in its moral and religious aspect. It comes from God, it is a judgment of God; the most effective remedy, is repentance and reformation. We trust this country may be spared so fearful an infliction. If it is spared, it will be solely due to the forbearance and mercy of God; for verily, we have sinned, greatly, persistently sinned, both as men and as a nation, and to add to our guilt, we have not turned to the Lord, who has already smitten us heavily.

**CONSCIENCE: a Discourse.** By the Rev. Wm. Milroy, B. A., Penpont (Scotland). 8vo. pp. 23.

This is an important subject, not treated so often, or so minutely, in the pulpit, as it deserves to be. Men speak a good deal about their consciences—they have "their conscientious scruples" about this or that thing, and all the while, they know little or nothing of the nature and rightful authority of this faculty. We are not uncharitable, when we affirm, that in a very large proportion of cases, what men baptize as "conscience," is little else than habit, or predilection, or prejudice, or passion, or something of the sort. Conscience, like every human faculty, and even the whole man, is under the authority of God, and can be constrained by no inferior rules.

Mr. M. presents a sketch of the whole subject: considering the nature of conscience, its rights, its character and properties, and, then, impressing the subject. He presents some of the acts in which this faculty evidences its imperfection; but, we think, might, profitably, have extended the list, and we would have been pleased to see a more enlarged collection of cases in which conscience may justify a lax conduct in religion and in the application of religious principles.

*The discourse is well written, and will be read, we doubt not, with interest.*

We have received from Leonard Scott & Co., 38 Walker street, New York, the *British Quarterly Reviews* of this year, so far—see advertisement—and find them full, as usual, of articles upon subjects varied and interesting. We know of no reading that occupies just their place, and would gladly know that they were accessible to every student and professional man. The “Westminster” is, indeed, semi-infidel; but it represents the views of a large portion of English society—views that have no little influence at this time, and around which a great combat is raging.

**THE SHEPHERD AND HIS FLOCK.** By J. R. Macduff, D. D., author of “Morning and Night Watches,” &c. pp. 275. Robert Carter & Brothers, 530 Broadway, New York. Davis, Clarke & Co., Wood street, Pittsburgh.

This is a book for both a cultivated taste and a pious heart. The theme—the restoration of Christ’s wandering sheep to his fold—is treated in a style befitting its importance. One in reading, is at a loss whether more to admire the excellence of the matter, or the beauty of the language in which it is expressed. The publishers of such books as this are doing a good work for the cause of evangelical religion.

**CONSTANCE AND EDITH, or Incidents of Home Life.** By a Clergyman’s Wife. Pp. 304. Same publishers as above.

The Warren family are the subject of this small volume. The incidents are illustrations of country scenes and manners. This book will find admirers in young readers. It is got up in handsome style.

#### ALGER’S PRONOUNCING BIBLE.

A reprint of this edition of the Bible has just been published by the U. P. Board. The advantage of it is, that it gives the proper pronunciation of the difficult names and words. It is painful to hear the blunders in orthoepy by many persons in reading the Scriptures. These will be corrected by the use of this edition. The Psalms in metre are in their proper place, which makes this a very suitable family Bible. Price \$3.00 and \$3.25.

**THE FAMILY MONITOR.** By John Angell James. U. P. Board, Pittsburgh.

We wrote a notice of this book some time ago but it was unfortunately mislaid. We have room only to say that we earnestly recommend it to families as a book well suited to promote their peace and happiness. T. S.

Dr. Rodgers, of the U. P. Board of Publication, presented us with a lithograph of the Original Bond of the Covenant, sworn by the ministers who constituted the Associate Presbytery in Scotland, Nov. 2<sup>d</sup>, 1743. It is interesting to look on the *fac simile* of the original autographs. Copies can be had for one dollar each. T. S.

We acknowledge the reception from Hon. Thos Williams of a copy of his noble speech on Reconstruction, and the Report of the Commissioner of Agriculture for the year 1864. He has our thanks. T. S.



**RENEWED STRENGTH.**

You are tired. Perhaps you have been hard at work all day till your weary bones ache. Well, there is the arm chair, the well supplied table, the comfortable bed; you can rest, and be strong again.

But it is your mind that is tired. You have studied too long, and thought too much; and so your ideas become confused. Go and enjoy the woods or the sea shore, or walk out under the quiet stars. You will rest and be strong again.

But perhaps it is neither body nor mind which is weary, and yet you are tired. Your heart and soul and spirit are weary of their strife with sin within and evil without. Then go to Him who calls the heavy-laden, and he will give you rest. Go to your closet, and pray; and you will be strong again.

**BOARD OF EDUCATION FUND.**

Cincinnati, May, 1865, Elizabeth Hays \$1.00. Collected by Rev. H. P. M'Clurkin: Londonderry Cong.—F. Moffit \$1.00, Edward Logan \$1.00, A. G. M'Keon, one hundred 7 3-10 note 98.50, six months interest on the same \$3.65, \$102.15; Robert Gemmel \$5.00, John Mitchel \$5.00, James Morrison \$1.00, John M'Elroy \$1.00, John Logan \$1.00, Sarah Isaac \$1.00, John Peoples \$2.00, T. J. Blackwood \$5.00, R. Madden, Jr. \$1.00, R. Madden, Sr. \$1.00, S. W. Morrison, Sr. \$1.00, Arthur Glasgow \$1.00, Sampson Orr \$1.00, Samuel Blackwood \$2.00: total \$132.15. Salt Creek Cong.—James Willson \$5.00, Neal M'Night \$5.00, R. Galbrath \$1.00, D. G. Thompson \$1.00, J. W. Thompson \$1.00, Gordon Thompson \$1.00, Charles Wylie \$3.00, Oliver Wallace \$1.00, Thomas M'Gee \$2.00, Rachel M'Gee \$2.00, Nancy Wallace \$1.00, Belle Anderson \$5.00, Mary Hardesty \$1.00, Mary Wallace \$1.00, D. B. Armstrong \$5.00, John Anderson and family \$15.00, Maggie Emery \$1.00, Female Society \$20.00, R. B. Speer \$5.00, S. J. Speer \$5.00, Congregational collection \$15.83, S. B. \$5.50, collected by Belle Anderson in Zanesville \$28.25, Female Society per T. J. M'Gee \$14.25, Rebecca Law \$5.00, W. M'Crea \$5.00, L. J. M'Gee \$5.00, D. Stormont \$5.00, William Speer \$10.00, R. B. Nelson \$5.00, Thomas Nelson \$10.00, William George \$5.00, James M'Cartney \$10.00, Samuel Jamison \$10.00: total \$214.83. Muskingum and Tomica Cong.—W. H. Dunlap \$1.00, R. Kirkpatrick \$1.00, Wm. Dunlap \$1.00: total \$3.00. Natchez Missionaries.—M. J. Sterrett \$10.00, Elizabeth Morrison \$10.00, M. J. Sterrett \$5.00: total \$25.00. Feb. 14, First Cong. Philadelphia, per Rev. T. P. Stevenson, \$23.85.

JAMES BROWN, *Treasurer.*

THE

# Reformed Presbyterian and Covenanters.

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No. 5.

## PECULIARITIES OF MEDIATORIAL DOMINION.

"A priest upon his throne." Zech. 6 : 13. "I am set down with my Father on his throne." Rev. 3 : 21. "To you it is given to know the mysteries of the kingdom." Luke 8 : 10.

IN the economy of the world, in the revelation of mercy, and in the dispensation of grace, *the Dominion of the Mediator* occupies a much broader space than is usually accorded to it, either in the preaching of the gospel or the faith of the church. The individual believer as he advances toward the kingdom of heaven, appreciates every day more and more of the glories of the King. The whole gospel is based on this dominion: "all power in heaven and in earth, &c." The success of the gospel is ascribed to this dominion: "hast given him power over all flesh, that he should give eternal life, &c." John 17 : 2. John the Baptist preached that the kingdom was at hand; Christ himself preached the kingdom; apostles and others were commissioned to preach the kingdom; and the gospel of the kingdom must be preached to all nations. Are we invited to a gospel feast, a King sits at the head of the table; are we invited to a wedding, the King makes a marriage for his son. Are the joys of heaven set before us, they are reflected from the King in his beauty; do we glance into the bottomless pit, there they "curse the King and look upward;" are the sorrows of earth overwhelming us, the royal power stills the tempest without and within. Is a poor criminal nailed to a cross and suspended between heaven and earth, his last breathing is, "Lord, remember me when thou comest into thy kingdom." As a martyr just going to receive his crown, his face already glowing, like an angel's, whence comes the radiance of his countenance? "Behold I see the heavens opened, and the Son of man standing at the right hand of God." The faithful martyr, the repentant malefactor, each sees the King in his glory; each is recognized and answered, "To-day shalt thou be with me in Paradise."

The mediatorial dominion presents *the only practical view* of deity which is *presented to fallen man*. It is true, Christ as King is set

upon the holy hill of Zion; but he is not the King of his church merely. "They shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. 3 : 17.

Our Redeemer's government here on earth, although he administers his Father's law, presents many interesting peculiarities. Solomon made for himself a great throne, the like to which was not in any kingdom; it was all made of ivory and plated with gold; with its double hands, its semi-circular back, its six steps, its fourteen lions, and golden lamb recumbent for a footstool\*. It will not be doubted that this throne was a type of Messiah's dominion, glorious, powerful and happy—joyful to all his willing subjects. The design of the present article is to contemplate its glory in some of those particulars—particulars in which it differs from the Father's government.

Among these we notice:

1. *The forgiveness of sins.* "Who forgiveth all thine iniquities." Psm. 103 : 3. We cannot here dwell on the nature of forgiveness, or other things connected with it. Two leading thoughts claim our attention. First: Does the pardon of offenses belong to the dominion? The answer we have in Acts 5 : 31, "Him hath God exalted—to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sin." We are accustomed to look at this in exclusive relation to the priesthood; and it is true that the priest procures for us the pardon. It is proper, nevertheless, for the King to dispense the favor, and both are beautifully harmonized in the priest upon the throne.

Our second inquiry is, whether this pardoning power does not belong to the Father's dominion. In distinguishing between the dominion of the Father and the Son, we consider the Father's as that which is essential and natural, independent of the economy of grace. Now in all the history of that government which is natural and essential, we find nothing of forgiveness. But what do we know of essential deity? Is not ALL power given to the Son? True, we see nothing of essential deity under the present economy, yet He who is the light of the world has given us glimpses of glory outside the present system. Modern astronomers tell us that by recent improvements in the telescope they see not only a greater number of stars, but they seem to look away through the limits of our present universe, and discover another sky with all the diversities of another creation. Now it has pleased our Redeemer to afford us four distinct outlets of vision into the natural domain. The *first* is the case of the fallen angels. And we find for them no intimation of forgiveness, but the reverse, for in Jude 6 we read of them, "he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Their pardon is impossible, their chains are everlasting.

The *second* view we have, is in the original state of man. And here there is no pardon—"Thou shalt surely die." Gen. 2 : 17. The

great problem of redemption was to bring man under a new dominion, where he *could* be pardoned, where the Son of man has abolished death, and brought life and immortality to light. This is the gospel of the kingdom.

The *third* view allowed us of essential deity is in our Lord's own obedience to his Father. In that service the idea of forgiveness is excluded. "I do always those things which please him." Often, often does He supplicate the pardon of his people's sins; never once asks the pardon of his own. His obedience was not only perfect, but infinitely removed from all defect. Could imagination fancy our Redeemer asking the forgiveness of one of his own offenses, we should fancy at the same time the shipwreck of our whole salvation. Blessed be God, there is no danger there.

Our *fourth* view of the Father's government is the future state. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; . . . then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." 1 Cor. 15 : 24, 28. Without being committed to any special interpretation of this passage, we find ourselves removed from under the *present administration*. Now in neither of the departments of the future world have we any forgiveness. Not in heaven; for there, nothing that defiles can enter. Not in hell; for there, the worm dieth not, and the fire is not quenched.

These four views are all the points known to the writer where we can have a glimpse of the Father's dominion, and hence we must recur to them on all the other particulars. In the mean time, we find in none of them the forgiveness of sin: the very idea of it belongs exclusively to *our King*. "Who is a God like unto thee, who pardoneth iniquity, &c.?" Mic. 7 : 18.

2. *The sanative or restoring power* belongs to mediatorial dominion. "He restoreth my soul." Ps. 23. "Who healeth all thy diseases." Ps. 103 : 3.

Our Lord Jesus Christ is the Royal Physician. Diseases of soul and body both, belong to him. All disease is death in part. Whether there be in nature a sanative power, restoring the human body, the animal, the plant, does not now lie in our way, our present concern is with moral disease. The writer confesses that he knows no power in nature to restore even a plant when once dead. A wound causing the destruction of a portion of either plant or animal may heal over. This is done by removing the dead matter and supplying new material. The resuscitation of a dead body and the healing of all its parts belong now to Christ. The same Redeemer who brought Israel out of the house of bondage, says to them, "I am the Lord that healeth thee." Ex. 15 : 26. Our concern is, at present, with the soul. The Redeemer, after comparing himself to a physician, Matt. 9 : 12, declares that he came to call sinners to repentance; and we have already seen that he is exalted a Prince and Saviour to give that repentance as well as the remission, with all the other sanative powers of his good Spirit. Is this restorative power peculiar to the mediatorial dominion? In

looking over our four cardinal points, we find nothing of moral restoration apart from Christ. To the fallen angels repentance is neither offered nor given, they are cast down to hell; to Adam, in the covenant of works, there was no place for it: thou shalt *surely* die—dying thou shalt die; our Redeemer needs no repentance, as he needs no forgiveness; and in the future world, the lost are wandering, and losing themselves more and more forever, loaded with all the diseases of Egypt, ever dying the death that never dies, while the restoration of the redeemed is never to be repeated. The Lord is my shepherd, and my physician, he restoreth my soul.

3. *The reprieve* is another peculiarity. This is an act of sovereignty, is of the same kind, and belongs to the same power as the pardon: in monarchies it belongs to the king, and in our own country the President has the power to grant reprieves and pardons for offenses against the United States. The reprieve is a respite from the penalty of death, for a limited time. This feature of the kingdom our Redeemer has beautifully set forth in the parable of the tares. The servants ask liberty to go and gather them up, for reasons then and there assigned; the householder says "Nay," and issues the sovereign mandate, "Let them grow." Just so does Christ administer the kingdom of heaven in sparing those who are not pardoned. Those persons respited from death and other punishments are of two classes. One class are spared till the day of grace, when all their sins are removed, and they put in possession of eternal life. The other class are spared while he has any service for them, and then they are sent to their own place. This latter class seems to be intended in the parable, and the period of their respite is specified, "Let both grow together *till the harvest.*"

Now in all that we know of the Father's dominion, there is nothing of this. "For—God *spared not* the angels that sinned, but cast them down to hell, and delivered them into chains of darkness." 2 Pet. 2 : 4. True, they have not yet arrived at the depth of their misery, they are sinking in the pit which has no bottom, bound in "everlasting chains." If in any instance these chains are *lengthened*; if Satan, with any or all of his rebel associates are permitted to roam the earth; what, if they are not destroyed before the time? They are *now* in the hand of him who has subdued them and sat down upon his Father's throne; he uses them at his pleasure; the end of each adamant chain is attached to the footstool of the Priest upon the throne. It is remarkable how obsequious they were in the days of his flesh; a legion of them would not touch a swine without his permission, asked and given. He *has* service for them, and may respite even them.

No reprieve was allowed to man in the covenant of works; "in the *day* thou eatest thereof thou shalt surely die." The Redeemer's obedience to his Father being absolutely perfect, admits no more of a reprieve than of a pardon. In the future life, whether of misery or happiness, men and angels both are assigned at once to *their appropriate conditions*. "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25 : 34, 41, 46.

4. *The mixture of good and evil* in the present life results from the preceding particulars. "Let both grow *together* till the harvest."

This commingling of good and bad is very extensive, very close, and in great variety. The field is the world; here we find it in every country, town and village. The visible church is symbolized by a net cast into the sea, taking fishes of every sort. In the family we have five in a house divided, three against two, and two against three; the unbelieving husband joined to the believing wife, and the converse. When we look into the heart of a single believer, what a strange medley! "It is no more I that do it, but sin that dwelleth in me." Could we thoroughly discern the thoughts and feelings of our own hearts, we would possibly find each thought and each imagination double, partly good and partly bad; like fruit so grafted that one side is sweet and the other sour, in the same apple. "O wretched man that I am! who shall deliver me from this dead carcass?"

In the Father's dominion we find no such heterogeneous combinations. So soon as angels sinned, they lost their principality and must leave their habitations. All in Eden was good, very good till the fall, and then all was evil till the recovery, when the whole matter was put into the hands of another sovereign, and "he drove out the man." Since that period sin and grace, life and death, sorrow and joy, wheat and tares, barley and cockle, fig-trees and thistles, roses and thorns, blend with inextricable confusion. As observed before, Christ's own obedience is unmixed purity, and the judgment of the great day will make a complete and eternal separation of good from evil, before he delivers up the kingdom again to the Father. Already his fan is in his hand; he is separating every day, and will continue the process till it is completed. "For he must reign till he hath put all enemies under his feet." 1 Cor. 15 : 25.

Just here it is fitting that we should pause and consider the *how* of all this. Has Christ abrogated his Father's moral law? Is it to set aside the established principles of government, that he assumed the sceptre? Did he design to precipitate moral order into confusion? The furthest possible from that. What then? Did he find confusion and assume the dictatorship for the purpose of restoring order? Not even this. He found in his Father's kingdom perfect order, a criminal on the point of execution. "The soul that sinneth, it shall die." He undertook to introduce another *kind* of order, without interfering with the first. But how is divine law to be honored in the mean time? Do we make void the law through faith in him? No such thing. He has magnified law and made it honorable. By his own obedience even to death, he paid the penalty for his chosen—that penalty which they must have ever been paying. Sinners could never have paid the interest on their indebtedness, while the capital would have been ever accumulating—is accumulating to those who believe not. Christ did more than pay our debt. His satisfaction was not numerically pound for pound. He made it of infinite value. He did works of superero-

gation in the true and proper sense. And now having in such a glorious manner honored law by a divine obedience, he can stand before his Father and before the universe, holy, pure and faithful; although he has suspended the operations of law for a time, and allowed the tares to grow among the wheat until the harvest. He who can be just in justifying the ungodly, is equally just in granting respite to a world lying in wickedness; is holy, while he employs devils in his service: such is his credit on the court of heaven, that he can deal with his Father's subjects in unlimited sovereignty. For a special purpose he has bought up all the territory round about his church, and uses it as his own in the mean time. "May I not do what I will with mine own?"

5. Christ makes a peculiar *use of means* in accomplishing his end. "That through death he might destroy him that had the power of death." Means in the hand of Providence are only so many steps to lead us "from nature up to nature's God," and usually they have an adaptation to the end. In our Redeemer's use of them, there are three peculiarities. 1.) He uses such as appear inadequate to produce the effect. As when Naaman was directed to wash in Jordan. Were not the rivers of Damascus better than all the waters of Judah? Yet these had never cleansed one leper. So, it has pleased our divine Saviour by the foolishness of preaching to renovate the soul and prepare it for heaven. True, there are some things in nature which approach to this idea. It would seem (if we were not accustomed to the sight) that an acorn is utterly inadequate to produce an oak in the garden of Eden or elsewhere; still when we examine, we find the power of development equal to all the demands of causation. Not so in the cases before us. The waters of Jordan healed no other lepers, could have healed Naaman at no other time. They were in fact the mere sign that the God of Israel, the only Healer, was operating on his flesh. There was no adaptation of means to end, no causality, no power in these waters—the whole transaction was intended to exhibit the working hand. 2.) Christ uses means apparently contradictory to the design. Joseph is to be made governor of all the land of Egypt; to this end, his brethren hate him, attempt his life, sell him into bondage; there again he is hated and cast into prison, in prison he is put into communication with the throne; from the cell, he ascends the second chariot; and as a type of Immanuel himself, he becomes the glory of his father's house. His brethren thought evil against him, but "God meant it unto good." 3.) Christ uses means which in themselves, and in the persons performing, are immoral—wicked in the highest degree. Isaac, in his old age, and although he had been told that the elder should serve the younger, was obstinately determined to give the blessing to Esau. Jacob by his mother's advice deceives his father, and the design of Providence is accomplished. Such happy results do by no means palliate, much less cancel the sinfulness either of the actors or of the actions. It was by wicked hands that he was crucified, although that crucifixion produced an infinite amount of good; both glory

to God and benefit to man. The perfidy of the Stuarts in Scotland and in England has done more to promote the cause of human liberty than the world is yet aware of; and the rebellion just terminated in our own land has done much more in the same cause than we are able yet to calculate. The dynasties of Europe still reigning "by the grace of God," (?) are rushing headlong in wickedness to their own destruction. "Surely the wrath of man shall praise thee."

With the use of means in the Father's dominion we are but little acquainted beyond what can be gathered from nature in our own world; but this is enough for our present purpose. In both dominions, the means are used for the same general end. The Lord Jesus uses them in his own peculiar manner; angel, man, and devil, being each and all at his entire control. "Behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." How often does he make one wicked man the instrument of punishing another! The means used by Christ are all adapted to the remote and higher end, although they may have little adaptation to the immediate effect.

6. *A closer union, and deeper sympathy between the King and his subjects—between the human and divine.*

The people of Israel were forbidden to set a stranger over them for their king. In order to attain the highest ends of government, the ruler must be in sympathy with the subjects; not merely of the same nature, but bound to them by affection. Man's nature is essentially different from that of God; Immanuel belongs to both. In his person, the sympathy is perfect, complete and immeasurable. "I and my Father are one." "He that hath seen me hath seen the Father." "What if ye shall see the Son of *man* ascend up *where he was before*?" Deep, gloriously deep, are Immanuel's sympathies with man. The sigh, the tear, the groan, the strong crying, the thirst, the hunger, the conflict, the weariness, the life, the death, each, all, attest the unity and the sympathy to be complete. "I in them, and thou in me, that they may be made perfect in one."

This sympathy and union were evidently incomplete in angels, and in Adam, else they had never fallen. In Christ, as the Father's servant, it is peculiar and perfect; and this lays the foundation for the believer's complete sympathy in heaven. It begins here, but will be growing stronger and stronger for ever. "They loved not their lives unto the death." "The life which I now live in the flesh, I live by the faith in the Son of God, who loved me, and gave himself for me." "I am ready to go with thee to prison and to death." "To me to live is Christ, and to die is gain."

Many happy results accrue from these peculiarities of Mediatorial dominion; but we cannot follow them now. May the Lord himself set up his kingdom within us, and carry it forward to perfection.

R. H.



## NOTE PSALM BOOK AND REPEATING TUNES.

THAT there is a laudable desire manifested in our day to improve the service of song in the praise of God, is a source of satisfaction to every lover of the service of praise; yet there is reason to fear that some of the attempted forward steps in *music* are accompanied with retrograde steps in that which constitutes acceptable worship. In our experience, *congregational* singing has not been at all improved by the introduction of the notes into the Psalm book, but, on the contrary, we have observed many mouths entirely closed, while the praise of God has been sung by others to some of the tunes as set down in that book. In former times, when a new tune was to be introduced, it was sung so often that it soon became familiar to all; but with the present note book, containing, as it does, so many new tunes, we may hear a number of new tunes every Sabbath, and following the book, months may intervene before the same tune will be sung again, so that when it is again sung it is still new to most of the congregation. But when a new tune is introduced, and those who sing are giving their whole mind to the notes, is it not doubtful whether such praise has the promise of acceptance?

We have frequently known the minister to hand a card to the precentor in the morning, showing the Psalms to be sung during the day; this gives him the advantage of looking over the tunes during the morning prayer, the explanation of the Psalm and other exercises, which advantage the rest of the congregation do not enjoy, and of the propriety of which we do not now speak. If the worshiper knows the tune, he does not need the notes before him; but if he does not know the tune, his attention must be, if not entirely, at least to some extent on the notes, and to the same extent off the *matter* of praise. Why oppose choirs, and call on all the people to praise God, while the minister gives out a Psalm to be sung to a tune which a majority of the congregation cannot sing?

Another feature now introduced into the service, and fostered by the present note book, is the repeating of a part of each verse in singing; how much the repeat embraces is entirely arbitrary so far as the Psalm is concerned. We think that the order in which God has given the words is the best order in which they can be sung. We have heard a number of arguments adduced in favor of repeating, all of which we think prove too much for the cause. The first argument that we notice is, that "repeating is the proper way of singing the Psalms." If this be correct, it is certainly wrong to sing them without repeating some portion of each verse.

Second. We are told that repeating cannot be wrong, as "a good thing cannot be repeated too often." This, if valid, would warrant repeats *ad infinitum*. But taking for granted that everybody knows, or ought to know, that the best truth may be repeated too often, we do not wait to examine the argument.

But the third, and to our mind only argument that has any appearance of foundation, is that "there is Scripture warrant for re-

peating, as some of the Psalms themselves contain repeats." But this we apprehend is like the other arguments, in that it proves too much. Psalm-singing churches agree that the book of Psalms is a perfect system of praise. Now if that be correct, we believe that we have a right to claim that it is as perfect in its repeats as it is in anything else; and if we may improve it in its repeats, why not improve it in any other feature? But we are sometimes told that the repeating of lines, or parts of lines, is too small a matter to offer any objection to. If this be correct, it is certainly a two-edged argument and cuts both ways, for if it be too small a matter to oppose, it is just as small to advocate. But does not the enemy always intrude upon sacred ground through small openings? Either by introducing something that may be considered indifferent or of but little importance, such as the eating of an apple, the offering of strange fire on God's altar, or in later days, the wearing of a certain kind of dress, the receiving of a book of devotion, or even the letting of a drop of ink fall on paper. All of these, though apparently small matters, are exemplifications of Satan's devices of which we should not be ignorant.

We make all allowance for the difference of taste in the choice of tunes, but when a tune requires the Psalm to be tortured out of its original connection, there is more involved than the mere choice of tunes. Take for example the tune set to the 117th Psalm, which we have heard so sung as, in our opinion, to strip it of all appearance of devotion, a few only in the congregation attempting to follow in the music; indeed, we felt like inquiring, almost in the language of another, "What was the matter with the wee Psalm that they had to sing so much at it?" However "sweet" the melody may have appeared to some, we do not think that it was "grave" to any body. But some church members do not think repeating right, and will not join in singing the repeat. Now if it be part of the worship, they ought to be so taught, but if it be not a necessary part of the worship, it must unquestionably be out of place. If there be any good reason why the repeating of lines, or parts of lines, should be introduced into worship, we hope that through your Magazine, or in some other way, such reason may be made known. It is an unhappy state of affairs, when one part of the worshipers will not join in what another part practically consider necessary in the praise of God.

UNIFORMITY.

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### SYRIA MISSION.

LATAKIYEH, SYRIA, Feb. 22, 1866.

DEAR BROTHER—Mr. Beattie has just had a very violent attack from fever, which seems to be taking its leave of him. I am at his house "sitting up" and watching for an opportunity to administer quinine. I trust the time is near, as he is becoming better every hour.

*Of the five living native Covenanters, four are teaching their*

heathen brethren. Mariam, the only female among them, is at her studies, preparing to be a teacher. Thus, all our little force is to be engaged to the best of our ability, to direct their labors for preparing others to follow their example.

We have six schools. A male and female school in Latakiyeh, and four schools in four different villages among the Fellahin. Each teacher is instructed to report regularly on the names, attendance, progress and deportment of his pupils. We earnestly hope many may be influenced to learn of the only Saviour.

About sixty girls of various ages were attending our school in Latakiyeh, when an effort was made by the Greek bishop to have our schools closed. He succeeded in influencing the parents of some of them to take them from school. But being a school so well established and known in the city, he could not induce the parents to keep them from our school, and now they are returning, till we have more than we can well accommodate. There is a sign of vitality at last among the Greeks of the town, as they are going to open a school in opposition to ours. A healthy reaction after such prolonged inactivity on their part, is surely a sign of life and promise, and brothers Dodds and Beattie have forced some of them—yes, *many* of them, to take sides against their own bishop and his intrigues. Last Sabbath Mr. Beattie preached to by far the largest audience that has ever come to church. Many openly avow their disregard of their fasts, feasts and pictures; and though our missionaries are not hopeful of these persons, they have much pleasure in the assurance that less hindrance will hereafter be interposed to the instruction of their children, many of whom, in defiance of their priests, are allowed to hear Mr. Beattie preach on Sabbath.

The Fellahin oppose our opening schools among them, but in a short time after they get in operation the people of different villages send to us for teachers—and oh that we had them to send. Useph Jedid opened the B'hamra school first. At the beginning the people would not patronize it, because we would not board the scholars, as Mr. Lyde had formerly done. But when they saw that they could not gain that point, they sent their children. About the same time we put one teacher in a village which did not send a single child. We sent him to another village, and he has now seventeen pupils. Another has twelve. Useph has fifteen. Saleem Saleh, a Greek native of Latakiyeh, and a member of our church, began to teach two pupils in a Fellah village. He taught them carefully, and they progressed well. Being in heart and behavior, as well as in appearance, a perfect gentleman—amiable and intelligent—the people, though, were afraid, on account of the sheiks, to put their children in his school; but would come often to his school room to hear him talk, so that, though only two children were in his school, the whole town heard him talk and read the Bible, and on several occasions met and completely silenced *different sheikhs* in the presence of the common people. An old *sheikh* from a neighboring village heard his logic, and was so well

pleased that he offered him a school room free, and offered to put his children in his care if he would accept. After advising with us he went, and now has twelve pupils. The sheikh put his children under his care and offers him his boarding free. Thus you see, dear brother, about the way the matters stand as far as regards schools. The people are intensely bitter against the oppressions of the government, and if they only could unite, would soon defy the Sultan. Indeed, in many places the people utterly refuse to furnish their quota of conscripts, and the government is unable to enforce its demands. Indeed, the vile affair could not stand long were it not for national interpositions so much in vogue in Europe.

In one's intercourse with these people, one thing is strikingly manifest, and that is their total want of any moral sense. Given over of God to a strange delusion to believe a lie, they are perverted so, that what is natural to Christian people and nations is unnatural to them. But strange to say, their tenacity to customs which have obtained among them for ages, seems to be relaxed in many instances. Even the Sultan has endowed a seminary in Constantinople, for educating Moslem women.

I must abruptly stop. The steamer has come in, and I send you this word that Mr. Beattie is quite relieved. With much love for you every one, I remain yours in fellowship,

D. METHENY.

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#### L A Y I N G O N O F H A N D S .

A COMMUNICATION so entitled, will be found in our February number. The writer objects to the rule adopted by Synod in 1868, regarding the "laying on of hands" in the ordination of ruling elders, including in this, as we suppose, the fact that these are, in part, the hands of ruling elders. His first objection is, that the rule was not "publicly" passed. This is a mistake. It was done in the adoption of a Book of Discipline, which had been in overture for a long time, and to which attention had been repeatedly called. The book, having passed Synod, was published the same summer, and has been in circulation, we believe, in all parts.

His second objection is, that it has no warrant. And here, he adduces the fact that the "laying on of hands" was for different purposes in the Apostolic Church, and quotes texts to establish this. No one, we presume, disputes this. But when he denies that hands were laid on in the act of ordaining to office, he goes against the universal belief of the church. *He* can find no warrant for laying on of hands even in the case of a minister, except 1 Tim. 14 : 14. The church has found it elsewhere.

This writer admits that the deacons may have been ordained by the laying on of hands. We thought this was too plain to be doubted. The argument is both very brief and very satisfactory for laying hands on the ruling elders. And, 1. There is no *charm in this act*. It is simply a form, divinely appointed, of designating

the person ordained. It alone confers nothing—neither office nor grace. It is an appropriate and solemn form; it is of Christ, and it is no more. There is nothing passes out of the man who lays on hands, nor is there anything received from him through this act by him-upon whom hands are placed. When the ruling elders vote that the candidate be ordained, they give *all* that can be given by human authority to any candidate for office in the Church of Christ. 2. We have the analogy of the other offices. Ministers are ordained by, or rather *with* laying on of hands; so are deacons, as among all believers. Ruling elders are not otherwise ordained. To admit this, would be to admit that the church administrations are unsymmetrical, even deformed. The highest and the lowest ordained in one way—that which occupies a medium position, in another way. 3. Those elders who were ordained “in every church” (Acts 12:28) were not all *ruling* elders. They were first such elders as Paul found at Ephesus, Acts 20. There were preachers among them; but they were all ordained in the same form. If hands were not laid upon the ruling elders, neither were they upon the ministers; if not upon the ministers, we had better quit that as soon as we can. 4. We do other things by the same reasoning from analogy which we presented in our 2d argument: for we set apart the water in baptism, solely on the ground that our Lord “blessed” the bread and the cup in the Lord’s Supper. 5. We notice some of the writer’s statements. He says, “I do not know how any one can give what he did not receive.” We have noticed this, in substance, already, when we remarked that the mere laying on of hands in ordination, *gives* nothing. The act is no efficacious act *now*, whatever prelatists may say. It is nothing more in ordination than a divinely instituted form. And this contains the answer to his second statement. “A minister ordained by the laying on of hands of the presbytery, has a right to a seat in our ecclesiastical courts by virtue of his office.” We admit that this is our custom, but, personally, *we* do not admit that it should be so. But, waiving this, he adds, “The elder has to be appointed and certified”—to presbytery, we suppose. But surely, this writer does not mean to say, that our ruling elders sit and act in our higher courts by *Christ’s* appointment, but only by the appointment of their brethren. We admit no such doctrine. We utterly and indignantly repudiate it. We would not sit in any church made up in this sort of mongrel way. Christ is there by his ministers: but somebody else is there by *his* ruling elders! Do you believe that? Again, he says, “There is implied a defect in the ordination of those that have been ordained without laying on of hands, and this not in our church alone, but in all other branches of the Presbyterian Church.” What of that?—a defect in the form of doing a thing, does not invalidate the substance of the act. There has been no such “defect” as impairs in the least the position and authority of the elders heretofore. 6. This whole difficulty arises from the *popish* notion, that there is virtue in the act of laying on of hands in ordination. This is the great error of those who are op-

posed to it in the case of elders; but so long as we believe, and are sure, that there cannot be found in the New Testament an instance of *any man's being invested with office by the apostles without laying on of hands*, we will defend this, and insist upon it, in the case of ruling elders.

J. M. W.

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### CERTIFICATES OF STANDING AND DISMISSION.

ALL members leaving a congregation should, if practicable, take Certificates at the time of leaving. If this has not been done, in any instance, one should be procured as soon as possible. No Church member should allow any more time to elapse in a case of this kind, than is necessary. Of course, as soon as the determination is come to, to settle within the bounds of any particular congregation, the position and intention of the member should be communicated to the pastor and session. When a certificate is written for, it can certify to the fact that the person was a member in full communion and regular standing *at the time of leaving*. According to the old rule, a member leaving a congregation, and even taking a certificate, was regarded as still amenable to the session from whose bounds he had gone. But, when one leaves to migrate to a great distance, as in this country is often done, this rule cannot be applied. Hence, in such cases, the emigrating member is not called to an account by the session which he has left, but takes a certificate of standing only to the time of his leaving. The session to which he applies and hands his certificate, is the proper body to inquire and decide upon his deportment since he left his former place. Of course, we take for granted that a member so situated has not been free from ecclesiastical control during the interval between his leaving one locality and finding another congregation to enter, and, inasmuch as the congregation left may be a thousand miles off, its officers can have no responsibility. This rests upon those where he has been, or into whose hands he comes. Hence it is the duty of these last—if any length of time has passed—to institute the inquiries to which we have alluded; and, in faithfulness, this ought always be done. For the same reasons, the session left can certify *to the time of leaving*.

J. M. W.

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### CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY CITY, TUESDAY, March 20, 1866.

BOARD met at the call of the Chairman, and was opened with prayer. Messrs. Wylie and Milligan were the only members of the Board present. The Professors were invited to participate in the Board's deliberations.

A. M. Milligan was appointed Secretary. The first and second

classes in Hebrew were examined. The students were also examined on Greek and Biblical Criticism.

Board adjourned at 12, to meet at 3 P. M. Board met at 3 P. M. and heard discourses from Messrs. D. C. Faris, D. Gregg and I. Faris; after the discourses, which were unanimously approved, Board adjourned, to meet at 7½ P. M.

7½ P. M., the Board met and heard discourses from David B. Willson, Jno. Hood and J. M. Faris, and adjourned to meet at 8½ to morrow.

WEDNESDAY, March 21, 1866.

Board met and was opened with prayer by Professor Willson.

Prof. Sproull read the joint Report of the Professors, and the Report of his own Department, and Prof. Willson read the Report of his Department. The Reports were laid upon the table for the present. These reports are as follows:

*To the Board of Superintendents of the Theological Seminary :*

The Professors present the following Report :

There were twelve students in attendance during the session about to close. Their names and grades are as follows :

FIRST YEAR.—D. C. Faris, Isaiah Faris, D. Gregg, Jr., W. G. Gillespie, John Hood, D. B. Willson.

SECOND YEAR.—J. M. Faris, A. W. Johnston.

THIRD YEAR.—J. A. Black, J. R. M'Farland, T. A. Sproull, A. Wright.

We state with much satisfaction, that this session of the Seminary has been exceedingly pleasant and encouraging. The addition of six new students has nearly doubled the number we had the previous session. Through the goodness of God, no sickness has occurred among us so serious as to interrupt, to any great extent, our work. The punctuality and diligence of the students were all that we could expect. All were present at the opening of the session. Our roll will show but few cases of absence, and these in every instance were for satisfactory reasons. We never found our work more pleasant, and we think that in no former session has there been more progress by the students. We desire to thank God that he is so greatly encouraging us in our efforts to advance his cause. It is surely a token for good, that when the fields are white for the harvest he is preparing laborers to gather the precious grain into his granary.

The students delivered two discourses each in the church, before respectable and appreciating audiences. These discourses were criticised in the class. They were all very creditable performances. They held weekly meetings for debating questions, and extemporary preaching. So far as we know, their attendance on social and public ordinances was regular.

The different subjects of study prosecuted by the students during the session will be presented in our respective Reports. They are prepared for examination on them all, according to a schedule which we submit to you. With the exception of Mr. Gillespie, who was called away near the end of the session, by the sickness of a relative, they all have discourses to deliver before the Board.

Respectfully submitted.

THOS. SPROULL,  
JAS. M. WILLSON.

ALLGHENY, March 20, 1866.

*To the Board of Superintendents of the Theological Seminary :*

The course of study in Polemic Theology this session included the whole of the first volume of Turretine, from *Locus I. De Theologia*, to *Locus X. De Libero hominis arbitrio*. The recitations in this department were on Monday and Thursday of each week. To assist the student in preparing to recite, I presented on each day a summary of the subject of the succeeding lesson. By this they were saved the labor of reading over a good deal of unprofitable matter, and had their attention directed to the main points under each question. I am well satisfied that this course has greatly facilitated their study in this department.

In Systematic Theology the course embraced eight chapters in the Testimony, beginning at chapter eleven. These chapters are, "The Gospel Offer," "Regeneration," "Faith," "Justification," "Adoption," "Repentance," "Sanctification," "Perseverance in Grace." Lectures on these subjects, fifteen in number, were read one each week on Thursday. On each day there was a pretty thorough examination on the preceding lecture. The result of these examinations was very satisfactory.

I delivered on Fridays near the beginning of the session five lectures on Church Government. The topics were, "The divine institution of church government," "The difference between civil and ecclesiastical government," "Episcopacy unscriptural," "Independency not of divine right," "The divine institution of presbyterial government." The entire course as marked out at the beginning, embraced nine lectures. The pressure of business prevented me from finishing the course. Four are left for the next session.

Respectfully submitted.

THOS. SPROULL.

ALLEGHENY, March 20, 1866.

*To the Board of Superintendents of the Theological Seminary :*

BRETHREN—The work done in my department of the Seminary, during the present session, has been as follows :

I. HEBREW—FIRST CLASS. This class has read, and been examined with care, upon the following passages : Genesis 2 ; 4 : 1-8 ; 6 : 1-8 ; 12 : 1-9 ; 15 ; 17 ; 22 : 1-19 ; 25 : 29-34 ; 27 : 26-29 ; 28 : 10-22 ; 32 : 23-32 ; 44 : 18-34 ; 46 : 1-7, 28-34 ; Exodus 3 : 1-14 ; 12 : 34-38 ; 13 : 17-22 ; 14 : 8-22 ; 17 ; 18 : 21-22 ; 19 : 1-8, 16-20 ; 24 ; 25 : 1-11. My object has been, in selecting these passages, to bring under the special notice of the class, some of the most remarkable of the early events in the history of the church here recorded, to trace the development of the church, and to familiarize the student with so much of Scripture chronology. We have, all through, given some attention to the etymology and syntax of the language. Generally, there has been a recitation in grammar.

II. HEBREW—SECOND CLASS. This class has studied the Grammar (Green's) through "Etymology," and has read the 1st chapter of Genesis, and are prepared for examination upon it. Since the failure of my health in the beginning of December, they have been under the exclusive tuition of one of the members of the first class. The Hebrew classes have recited twice a week.

III. GREEK. The class has read this winter from Romans 8 : 24th to the end of the Epistle. As heretofore, we have analyzed the passages in order, with close attention—looking into everything with careful inquiry, occupying most of the time of the recitation in this way. My object has been to teach exegesis, and to prepare the class for entering for themselves soon upon the work of Scripture interpretation.

IV. CHURCH HISTORY. I have delivered fifteen lectures on History, covering the period from the day of Pentecost to the year A. D. 606. I have



recommended no particular text-book, but have insisted upon the reading of such standard writers as are accessible to our students. The period from A. D. 313 to A. D. 606, was not so carefully examined as the first three centuries, owing to want of time.

V. HOMILETICS, or the Science and Art of Sermonizing. I have delivered sixteen lectures upon this subject. Time did not admit of entering upon the subject of lecturing. However, the greater number of lectures upon Homiletics the last year's session, was directed to the elucidation of this branch of the subject.

VI. BIBLICAL CRITICISM, or the Science by means of which the Text of the Original Scriptures is purged from errors that may have crept into it in the course of time. On this subject, I have delivered six lectures, in which I have presented a very cursory view of the criticism of the New Testament, merely to show the necessity of something being done of this sort, with a sketch of what has been done, and an examination of the sources of Biblical Criticism.

The lectures which I have delivered, have generally been preceded by a careful examination—every exercise, including the recitations which I have conducted, occupying a full hour and a half.

I have to testify, and do so very gladly, to the punctuality and diligence which has characterized this class. Some absences have occurred, but they have been in all cases satisfactorily accounted for. There have been few recitations or lectures missed. For some three weeks after I became ill in the early part of December, the exercises of my department were attended to in my house; since January 1st, I have been able to meet the class in the usual place. I have to regret, however, that I have not had it in my power, except on one occasion, to hear the performances of the students in the church. I have examined and criticised the sketches of their discourses, which, at my request, they have handed to me. This has been part of our exercises in Homiletics.

Thankful to God for such measure of strength as has been furnished me, and to the students, I commend them, with their attainments, to God and to the word of his grace.

Very respectfully submitted.

JAS. M. WILLSON.

ALLEGHENY, March 20, 1866.

Criticisms were given upon the discourses of last evening, which were highly approbatory.

Prof. Sproull examined the class on Systematic Theology. Prof. Willson examined the class on History. Prof. Sproull examined the class on Turretine. Prof. Willson examined the class on Homiletics. Prof. Sproull examined the class on Church Government. Recess till 3 P. M.

3 o'clock P. M. Board met, and heard discourses from James A. Black, J. R. M'Farland and A. W. Johnston; after which Board retired to the Hall and criticised the discourses with high approbation. Recess till 7½.

Recess expired. Board met and heard discourses from Thos. A. Sproull and Alexander Wright. Discourses highly approved.

Board directed the Librarian to attend to having some of the books bound that need it most, and draw on the Treasurer for the amount necessary to defray the expense.

The Report of the Professors, and the joint Report, were taken up, approved, and ordered to be printed.

The following resolution was adopted :

The Board records its satisfaction with the examination on all the subjects of study during the session, as furnishing evidence of the industry and diligence of the students in their attendance upon the prelections of the Professors.

The following subjects of intersessional study were assigned to the students:

FOURTH AND THIRD YEAR STUDENTS.—*Hebrew*—Ex. 25 : 12-40, 26 and 27; Ps. 45; Isa. 50. To examine into the typical import of the Tabernacle and its compartments and its furniture. *Greek*—Read and examine the Sermon on the Mount, Mat. 5, 6, 7. *Church History*—An Essay upon the Heresies which arose during the 1st, 2d, 3d, 4th, 5th and 6th centuries.

SECOND YEAR STUDENTS.—*Greek and Church History*, as above. *Hebrew*—Gen. 2d, 3d and 4th chapters, and the 1st and 2d Psalms. All read Edwards' History of Redemption.

An order on the Treasurer of the Theological Seminary was drawn in favor of Samuel Henderson, for services in attendance upon the Hall.

A. M. MILLIGAN, Sec'y.

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#### EDITORIAL CORRESPONDENCE—LETTER IX.

WHEN I was in Paris, the Royal Library was not accessible. Apartments were in preparation for it in the building erected by Napoleon between the Tuileries and the Louvre, and it had been boxed up for removal to them in a short time. I regretted this, inasmuch as this is one of the great libraries of the world, and more particularly, because it is rich in scriptural manuscripts, some of the oldest and best belonging to it.

From Paris to London is a journey of ten to twelve hours: by rail to Dieppe, or Boulogne, or Calais, by steamer to Newhaven, or Dover, or Folkstone, and then by rail to London. We had a smooth sea as before, and a very pleasant day's travel.

There is, of course, much in London worthy of the attention of the tourist. In architecture, however, and paintings and statuary, in streets and vistas, the two cities are not to be compared: Paris is incomparably superior in all that relates to the grand and the beautiful. If there is any exception, it is in reference to the parks, which are fully equal in London, taken in the aggregate, to those of Paris.

I met here the other members of our mission, and learned that the result of the meeting of ministers that had been called in Glasgow for Sept. 21st, was not favorable. About twenty-five had assembled, and organized by calling Rev. Prof. Douglas, of the Free Church College, to the chair, and for a time, everything appeared favorable. Mr. M. was present, but Dr. Storrs and Stells

Martin, the delegates of the Freedmen's Association, who were also engaged in collecting funds, were there. They professed to be friendly to our purpose, and even proposed to unite in gathering funds, the total collected to be subsequently divided between the two objects. However, after a good deal of discussion, Rev. Wm. Symington, the leading minister in Glasgow of the Majority Reformed Presbyterian Synod, suggested that while our object was important and must receive attention at some time, the other, which sought funds for relieving pressing temporal wants, was the more urgent, and hence, our scheme might be postponed just now, and their whole strength turned into the Freedmen's Association. This was opposed by the chairman, by Mr. Lorimer and others, but the suggestion seemed to take with the majority, and so, we got the cold shoulder.

I shall not stop to characterize this proceeding on the part of the delegates of the Freedmen's Association. Considering, however, that the meeting was convened by our exertions—mainly by hard work in seeing personally the most of those present—that it had a specific object, stated in the call—the inquiry arises, what business Dr. S. and Mr. M. had there, and as to the course taken by Mr. Symington. I deny entirely that the claim for food and clothing was paramount to that which we are endeavoring to meet. However, the plan adopted to defeat us was successful, and that, I presume, was the main thing.

It would have been of no benefit, under these circumstances, to press forward to Scotland, so I determined to see some more of London and of England, previously to going North.

London is not a pleasant place. The air is rarely quite clear, often very smoky and foggy; the leading streets are crowded, the charges are high. I visited the Library, the Museum, the Zoological Gardens, the Tower, Westminster Abbey, the Crystal Palace at Sydenham, and attended, as I have already mentioned, the opening of the Presbyterian Theological Seminary. In the Library I saw one of the the oldest manuscripts of the Bible—the “Alexandrian,” written in the 5th century. It is in four volumes, perfectly legible, and of high authority. It is enclosed in a case, covered with glass, and can only be looked at as it lies open there. There are in the Library many manuscript curiosities. The original Magna-Charta, extorted from King John by the Barons, six hundred years ago, is there, but almost illegible. Letters, and documents written or signed by most of the eminent men—kings, &c.—of England, are there. The Library occupies many rooms, all accessible. We did not, however, enter more than three or four, including the reading room, where there are some 20,000 volumes, such as are usually called for. The Museum, which is in the same building, is a vast collection of antiquities—Assyrian, Egyptian, Greek, Roman, Etruscan, British, &c.—and of natural curiosities. Instead of a few hours, many days would be required for even a cursory examination of this unparalleled collection. The Tower is very ancient. The principal building—the White -

Tower—was erected by the Conqueror, in the 11th century—was formerly used as a royal residence, and is now an arsenal, where are exhibited specimens of old weapons and models, the most noticeable objects, however, are the suits of armor, worn by kings, and princes, and nobles, some of them inlaid with gold and very valuable. It was also used as a prison. The cell is shown in which Sir Walter Raleigh was imprisoned twelve years. In another place are the rooms where state prisoners were ordinarily confined. The walls of one room are covered with handiwork, most of them of the victims of royal tyranny, some of whom died here, others taken out only to die by the hand of the executioner. Sad memories these, but many of them remarkable for their expression of pious and patient submission to the will of God. The very spot on which Anna Boleyn was beheaded, is marked in the open space between this building and the White Tower. Tower Hill, where executions ordinarily took place, is outside, and is now mostly occupied with buildings. Westminster Abbey is eminently worthy of a visit. The edifice is very imposing, but its monuments are the chief attraction. There is the "Poet's Corner," situated just at the entrance, where lie the remains of very many of Britain's distinguished writers; but the most distinguished is not there. Blind Milton hated arbitrary power too heartily to find a sleeping place under the eye and care of a "reconstructed" monarchy such as that of Charles II. Then follow in order, the noble and royal dead; the oldest here is Edward the Conqueror, who built this part of the Abbey, in the 10th century. Then, passing around, you come to the aisles of the church, with its many-formed and often very costly monuments to Britain's statesmen, generals, admirals, bishops, &c.

There is the coronation chair—an exceedingly plain, straight-backed, wooden-seated, oaken chair, the fac-simile of the kitchen chairs of what we call "old times" in this country. Underneath the seat is the stone brought from Scone in Scotland, upon which the kings of that country formerly stood at their coronation. In this chair, the kings and queens of England have been long crowned, how long, I do not know.

St. Margaret's Chapel, where the Assembly of Divines met, is a hundred yards or so west of the Abbey.

The Crystal Palace is some eight or nine miles south-east of London, in a beautiful location. Its site is considerably elevated, embracing a pretty extensive view, which includes a variety of fine rural scenery. The building is not so striking as I expected to find it. Nor was the fitting up as elegant as I had anticipated, except the galleries of pictures, which seemed to be singularly fine. The great feature, however, was the music. There was a concert that day, of five thousand performers—principally young, who sang a number of pieces in presence of an audience of twenty-two thousand. The singers, notwithstanding their unparalleled numbers, kept time perfectly. One fact proves this. *The words could be distinguished.* The success of this concert removed from my

mind the last shadow of doubt that it is possible to train worshipping congregations that they will sing in tune, and *in the right time*; all that is wanting is, competent teachers, a desire to learn, and sufficient practice. It is worth while to inquire whether the general neglect of God's gifts—of an ear and voice for music—for nearly all have a measure of these—is not sinful, and very sinful.

I had the pleasure of enjoying a short interview with Mr. Lyde, the brother of the gentleman who bequeathed to our Mission the mission property in the mountains above Latakiyeh, and an annual donation to sustain schools, and who has himself not only fulfilled his brother's will, but occasionally added to his donation. I found him intelligent, affable, and liberal. Pretty well, not perfectly, informed regarding our civil conflict, and, like nearly everybody else I met, somewhat anxious about the fate of Jeff. Davis. Considering the boasted strength of the anti slavery connections and feelings of the British people, it struck me as rather strange, considering that no change had yet been made in the Constitution, and that the proposed change had been, in fact, voted down the preceding winter, that there appeared to be far greater concern expressed by the religious people whom I met, lest any physical harm should come to the great leader of the pro-slavery hosts, than that the poor slaves whom he had sought, so desperately, to hold, should fail of securing their freedom.

There is one marked difference between Paris and London as it respects the visiting of public places. In London, you nearly always *pay* for admission. You cannot even see St. Paul's Cathedral or Westminster Abbey, without some charge. In Paris, you go freely *everywhere*. The Louvre and Versailles, with all their wealth of art, are freely thrown open from the middle of the forenoon to evening.

From London I went to Windsor Castle, which occupies a fine site, elevated about one hundred feet above the level country to the north and east. Its tapestries and pictures (some by Rubens) are worth seeing. In its immediate vicinity is Eton school, one of the great public schools of England, at which the sons of the nobility, and higher and wealthier classes are educated. Its buildings, plain brick—its course of instruction not very extensive, but its training quite thorough. We learned in the Castle, that what is now styled the "Reception room" there was formerly the "Ball room," the name being changed by the Queen. From Windsor we went to Oxford, and there spent an hour, and over, riding through the town and getting a glimpse of the Colleges, which make up the University. This was founded by Alfred the Great, A. D. 886. Many foundations have since been added, and centuries ago had 30,000 pupils; now, it has less than a quarter of that number. Some of the buildings are very venerable in appearance; of course, we saw but the outside, weeks would be needed to examine libraries, &c. The next stop was at Leamington, the neatest *and cleanest* town I ever saw. A finished town of eighteen thousand inhabitants, and yet a live place, in fact, one of the chief watering-

places in England, and, which is hardly ever found elsewhere, having about as many guests in winter as in summer. The country through which we passed so far from London, is highly cultivated—mostly level, not at all crowded, apparently no forests; but the fields are lined with trees, the cattle, that did not appear to be numerous, were grazing, the farm buildings did not attract special attention in any way. There had been a drought of nearly six weeks continuance, with exceedingly hot weather—of course, impairing the aspect of the fields, and yet not destroying the pastures as it would have done in the United States. What was singular to me, we saw few towns; not more than are seen along the roads of Massachusetts, nor any more appearance of the stir of business.

We were now in the neighborhood of some of England's noted places. Three miles north is Warwick Castle, the most complete specimen in these islands of a first rate old fortified baronial castle—still inhabited eight or nine months in the year by the Earl and his family, and, of course, kept in thorough repair. The buildings occupy the sides of a square some two hundred yards in diameter, most of them three or four stories high, with turrets rising over a hundred feet. Within is a lawn. The gateway is a hundred feet through. The Castle stands upon the west side of the Avon, and to the west of it a magnificent park, in which is a "cedar walk," lined with, I believe, cedars of Lebanon. I am certain that large cedars of Lebanon grow near the south wall of the Castle. The entrance from the road to the Castle gate is by a passage cut through the solid rock some hundreds of yards—twenty five feet wide, probably, and from ten to eighteen or twenty feet deep. Many curiosities, particularly implements of war, are exhibited in the great room of the Castle.

Some six miles further north is Kenilworth, the once most magnificent residence of the Earl of Leicester, Queen Elizabeth's favorite, and the unsuccessful leader of the English auxiliaries sent by that Princess to aid the United Netherlands against Spain in 1585-7. It is now a ruin, but its various apartments, some very old, easily traceable. Nothing about it is inhabited except the gateway, which makes quite a spacious and not inelegant mansion. It is near the centre of England.

I have never seen a more delightful rural district than that of which Leamington is the centre—everything—soil, culture, dwellings, roads—betokens a well-to-do community. About twelve miles east lies Stratford-upon-Avon, the birth and burial-place of Shakespeare, and, in consequence, a place of very great resort.

From this point, I made my way to Edinburgh. Of the route and of that city, a short notice hereafter. J. M. W.

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It is a comfort to Christians apart to think their prayers meet before a throne of grace, and their persons shall meet before a throne of glory.

## THE PSALMODY.

MESSRS. EDITORS—It is matter of interest to us, in common with other churches who use the inspired Psalms, that a revised version is in preparation and will in due time be laid before the churches. This work has been undertaken by Mr. Wm. S. Rentoul, of this city, at the suggestion of friends who were convinced alike of its importance and of Mr. Rentoul's fitness for performing it. His plan contemplates such changes, and only such as may be necessary to correct the acknowledged errors in pronunciation and in grammar, to remove the obsolete words and defective or redundant versification which disfigure our otherwise excellent version. To the execution of this task Mr. Rentoul brings a good ear for rhythmical merits and defects in poetry, a copious vocabulary and an accurate pronunciation. He has the additional advantage of thorough familiarity with all the various attempts which have been made of late to improve our present version, having been for years more or less engaged in the work.

At a meeting of ministers of the psalm singing churches in this city, to hear specimens of the revised version, the most hearty and unanimous approbation was expressed, and it was agreed that those present should communicate information respecting the work to the organs of their respective churches. A few specimens will best illustrate the manner in which this important task is likely to be performed.

The 6th verse of the second Psalm, as amended, reads as follows:

But yet on Zion's sacred mount  
My King ordained have I,  
Him on my holy hill to reign  
I have exalted high.

Ps. III. v. 7.

O Lord, my God, arise! me save!  
My foes have felt thy stroke  
Upon their cheeks, yea thou the teeth  
Of wicked men hast broke.

Ps. VI. v. 6. L. M.

I with my groaning weary am,  
I also all the night through woe  
Have caused my bed to swim; and I  
With tears have made my couch to flow.

Ps. VII. v. 2.

Lest in his deadly rage the foe  
My soul in pieces tear,  
As hungry lions rend their prey  
When none to help is near.

v. 16.

On his own head his mischief shall  
With sure return come home,  
And down on his own crown his deeds  
Of violence shall come.

*The following examples will serve to show how slight a change*

is often sufficient to give smoothness and correctness to a defective measure or a harsh, jagged and obscure version.

Ps. XVI. v. 5.

God is of mine inheritance  
And cup the portion sure;  
The lot that fallen is to me  
Thou dost maintain secure.

v. 10.

Because my soul in grave to dwell  
Shall not be left by thee;  
Nor wilt thou give thine Holy One  
Corruption's taint to see.

Ps. XVIII. vs. 25, 26.

Thou gracious with the gracious art,  
With upright men upright,  
Pure with the pure, but froward with  
The froward in thy sight.

Those who love to find Christ in the Psalms, will be pleased with the first line of Ps. XX. v. 6—

Now know I God his *Christ* doth save—

which brings the metrical version into agreement with the original and with the prose. The same spirit will welcome the change in the second Psalm,

To plot against the Lord, and his  
*Messiah*, saying thus.

Mr. Rentoul asks in this work the assistance of a committee from each of the churches interested in a scripture psalmody, to whose collective judgment the various alterations may be referred.

PHILADELPHIA, March, 1866.

T. P. STEVENSON.

REMARKS.—We had hoped that this subject of a new version of the Psalms would not have been mooted in our church. Certainly the results of its agitation in the U. P. Church have not been such as to justify our engaging in it. Out of regard to the writer of the above article, we publish it, saying at the same time we have no sympathy with the movement. A revision of the metrical version of the Psalms is not the work to which we are now called. If attempted, it would tend to divert us from the great object of our church as a distinct organization, the enthronement of Christ as King of nations.

As it regards the specimens given of Mr. Rentoul's version, we do not feel disposed to express an opinion. We care not how many versions he or any one else may make, what we wish to guard against, is the weakening of the attachment of our people to an inspired psalmody. And this is the tendency, and it has been in the U. P. Church, the effect of the criticisms on the version in use. It was found necessary to point out its faults in order to have a reason for making another. And this was not unfrequently done in a way that made it appear ridiculous. Those who indulge in such fault finding little know the pain they inflict on sensibilities of many pious people, to whom every word of this version is *endeared by long use.*

T. S.



### EDUCATION OF THE FREEDMEN.

MESSRS. EDITORS—Many inquiries are made by brethren concerning our school, especially in reference to the proposed colored class. Through the pages of the Magazine, I wish to make a general reply.

1. We are earnestly but cautiously engaged in selecting a limited class of talented pupils of color. A number have already been accepted. Extracts of letters given below, will show what sort of material we have to choose from.

2. The expense of supporting those already here, has been very limited. It is our purpose to have all *partially* self-supporting, by providing manual labor more or less for such as have no means of their own.

3. The Board propose that each congregation, desirous of aiding in this work, will select a young man out of the number, who shall be recognized as supported by them. A lady in Ireland, who is giving £40 a year to our Southern Mission, is supporting one boy here, and I understand proposes to make an annual contribution to this end. The expenses need not exceed \$150 per annum.

4. We hope for a large accession to our number from the youth of the church at the opening of the ensuing term. The most economical arrangements as to boarding, &c., will be made for both males and females.

The following extracts from letters received from teachers and others, will be read with interest by all whose hearts are in the work.

J. L. M'CARTNEY, *Sec'y. of Board.*

#### [EXTRACTS.]

Rev. H. Eddy writes from Macon, Ga., concerning a young man of Scotch, Indian and African descent :

"MACON, March 12, 1866.

REV. J. L. M'CARTNEY: *Dear Sir*—Yours of the 23d ult. has been some time received, and the answer has been delayed by my absence from town a week, and by giving Quaslis time to decide what he would like to do. He has now decided that he would like to accept your very kind offer. I answer your questions as follows : *Age*, 23. *Color*, dark yellow. *Features*, good, not striking, good head. *Family connections*, father a minister, residing at Atlanta, Ga., a man of integrity and sobriety. *Peculiarity of his talent*, good memory, a lover of history and elocution, with severe training will make a good speaker. *Moral character*, unquestioned. He will be able to bear his own expenses to the place of your school and will be well clothed. Now, sir, shall I send him on ? You will not expect a youth of great cultivation ; but I am decided in the opinion that it will pay to educate him. Shall I send him on, and when ?"

A gentleman writes from Davenport, Iowa :

"*Dear Sir*—I take the liberty of addressing you in behalf of a young colored man of this city, who wrote to you about a month ago. He has showed me your letter and circular to him. He was

quite disappointed on receiving them, because twenty-one years is the limit of age for your pupils, and he is twenty-two years old. I told him, I thought, that in consideration of his present advancement in study, that you might yet take him. He is, I should think, fully one-half white. His head and features are much more of the Anglo-Saxon than of the African cast. He has an honest, intelligent, pleasant countenance. His deportment respectful and modest, but without the least appearance of obsequiousness or servility. He has, I believe, been out of slavery, between two and three years, a part of the time in the service as a soldier; yet such has been his industry and ability that he is now very nearly prepared to enter our grammar school. He has for several months been a pupil in the building of which I am principal, and from the first I have looked upon him as the most promising of all the colored pupils in the city. I have had good opportunity to observe him, and I believe him to be entirely truthful, honest and conscientious. He says he desires to get an education that he may instruct and improve his brethren. Of his history I know nothing more than that he was a slave in Alabama, and walked off with the Union army. He has but little money of his own, perhaps fifty or seventy-five dollars."

A young lady, a teacher of the freedmen in Rollo, Mo., writes very earnestly concerning a boy and girl, in her school:

"*Sir*—There are two among my pupils who are desirous to avail themselves of the opportunities afforded in your school. One is a boy of seventeen years; has had school advantages about three years, and has improved them well. His perceptions are quick, and as a scholar he is ambitious to excel. He was owned by a family of good position in Springfield, Mo., by whom he was well trained. His purpose in securing an education is, that he may become the more useful among his people. The other pupil is a girl of fifteen, who greatly desires to become a teacher. She has had school advantages but about a year, and has made much more than usual progress. She is a persevering student, quick in comprehension, and bids fair to become a fine scholar and useful woman.

"Both pupils mentioned are rather light mulattoes; good features, quite pleasing. Both are from the best of the colored families in Rollo. They will be able to bear a part of their own expenses and could be sent on to you. The moral character of each is excellent.

"Will you please answer immediately, letting me know the prospects of their acceptance, and if accepted, how soon it will be necessary for them to be sent on?"

The following is from a lady now teaching among the freedmen, formerly of a seminary in Springfield, Mass.:

"FORT RENO, Washington, D. C., April 22, 1866.

MR. J. L. M'CARTNEY: *Kind Sir*—Through the Rev. Samuel Hunter, Supt. of Education for the American Missionary Association, I received your circular not long since. It leads me to hope

that a place may be secured in that institution for three or more young colored soldiers, with whom I have been made acquainted while engaged in teaching that portion of the 107th Regt. Col. Vol. stationed at this Fort.

"I consider them young men of *excellent* character and *great* promise. One especially I would recommend to your notice and consideration. A sergeant-major, a very interesting, modest, agreeable person, as indeed are the others, though perhaps not so much in degree. But I can be justified in saying that all of them have secured the respect and good will of the officers connected with the regiment.

"I am sorry, however, to be obliged to state, that none of them are *Christians*, but from the respect they manifest for every thing of a religious nature, I am led to hope that they will, if brought under religious influences, be brought into the fold of Christ; it is my daily prayer that this may be.

"These young soldiers are very anxious to acquire knowledge, and if they can do so when released from service, will obtain a good, sound education. They are not far from twenty-one years of age, and of different complexions. I think one or more might in part bear his own expense, and all will be able to bear their traveling expenses. Each one of these young men has saved his wages to the extent of his ability, but a good portion of some of them has gone to friends at home, or been necessarily expended otherwise. There is some prospect that they may be mustered out of service before the expiration of the present month, and if you will be kind enough to give me immediate answer, and state whether you can receive these persons, and upon what terms, I shall be greatly obliged, and will then give you any other items of information which you may desire."

A lady in Vicksburg, a teacher among the freedmen, shows her interest in the matter, as follows :

"I have been teaching a school among the freedmen here since last December, and find a number in my school very anxious to obtain a thorough education. One boy, whom I am especially anxious to aid, is about fourteen, of good natural ability, though his opportunities have, of course, been limited, and I find him so studious and thoughtful, that it is an especial pleasure to teach him. His father is quite poor, though a *man* in every sense of the word, and is anxious to do all he can, which will be but little, for his son. He cannot spare him until fall, and I infer from what Mrs. Edgerton, with whom I am boarding, tells me, that your next term will not commence until then. Do you receive any more this spring? Please let me know how your terms are arranged, and whether you could receive three or more from here at the beginning of your next term. One that I have in mind, would probably receive considerable help from his father."

*The Field Agent of the Western Department of the American Freedmen's Aid Commission has interested himself in our work. He writes from Chicago :*

"Dear Sir—I have since reading your circular, been on a tour of inspection through the South, and have interested myself in behalf of your school. I regard your enterprise as one of importance to the colored people.

"There are at Little Rock two boys and one girl (two the children, and one the adopted child of Rev. Wallace Andrews) whom I wish might attend your school. I have known them since the fall of 1863, and know them to be children of more than ordinary talent. Mr. Andrews will be able to pay a portion of the expense. I would be glad if you would correspond with him. His address is Little Rock, Ark. Mrs. Edgerton, of Vicksburg, formerly of the Natchez Asylum, has three or four she proposes to send you. Of one girl I wish to write you, as we are all interested in her, and would be glad to see her educated. From her peculiar disposition, Mrs. Edgerton and her teacher think it best that she should be withdrawn from colored society, and put into some family. I have seriously contemplated taking her, and wish to know if you will relinquish your claim upon her, and allow Mrs. Edgerton to determine where she shall go. As she has promised to send her to your school, she is unwilling to make any change without your consent. Please write me immediately, and I will communicate your views to Mrs. Edgerton."

#### TENURE OF CHURCH PROPERTY IN NEW YORK.

THE original charter provided by the State of New York for the holding and management of church property, entrusted this part of the service of the sanctuary to *unordained* trustees elected by "the male persons of full age," *excluding the female and minor members of the church from all voice in the same.*

In 1822, a supplementary act was passed, which empowered the minister, elders and deacons to act as the trustees of Reformed Presbyterian congregations. But some think that this *unreasonably compels the ministers and elders* "to leave the word of God and serve tables," and *derogates from the honor and power conferred upon the deacons* by the Apostles when they appointed them "over this business" as intelligent and responsible administrators, accountable to the congregation and the session.

Another act has recently been passed by the Legislature, which, while it does not interfere with those who choose to act under the former charters, enables those who think the *deacons alone* should be the trustees of the church funds, to manage their finances in accordance with their views of scriptural order. The act is as follows:

An Act relating to Reformed Presbyterian Churches or Congregations,  
passed April 6th, 1866.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:—SECTION 1.* When any Reformed Presbyterian church or congregation shall, by resolution duly passed at a meeting of the church or congregation, determine that

## 156 *Soiree and Presentation.—Action of Rehoboth Congregation.*

the deacons of such church or congregation shall be the trustees for such church or congregation alone, then it shall be lawful for the deacons of every such church or congregation now or hereafter to be established in this State to be the trustees of every such church or congregation: *Provided*, that they shall have been elected according to the rules, constitution and usages of the Reformed Presbyterian Church, and are actively engaged in the exercise of their office in said church or congregation. And it shall be lawful for the said trustees, if not already incorporated, to assemble together and proceed to incorporate themselves, in the mode prescribed in and by the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, and the act entitled "An act supplementary to the act entitled 'An act to provide for the incorporation of religious societies,' passed April 5, 1813," passed April 12, 1822.

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### SOIREE AND PRESENTATION.

At the recent communion of the First Ref. Pres. Cong., New York, *eighty-three* persons were added to the membership of the congregation. Of these, *seventy-seven* were additions to the church, *fifty* being on certificate from other bodies, but mostly from the U. P. Church, and *twenty-seven* by profession of their faith.

To form mutual acquaintance and promote Christian social intercourse, a soiree was held in the church on the evening of April 12, at which cheering and appropriate addresses were made by Revs. J. R. Thompson and J. R. W. Sloane, and by Messrs. Cheyne, Lynch and Wilson. The speech of Mr. Wilson was made *weighty* and eloquent by the presentation of \$500, an offering of the congregation to the pastor, Rev. J. C. K. Milligan, who gratefully acknowledged it as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Bountiful refreshments were then served by the committee of ladies, to every one a good plate of choice viands and a flagon—not of red and beady wine moving in the cup and flashing its adder sting, but—of pure cold water from the rock, God's own gift to refresh the thirsty, and represent the cleansing, restoring and vivifying Spirit of Christ.

May this spirit of holiness and grace soon come to all our congregations, poured out from on high and descending as rain on the mown grass and as the dew upon Hermon.

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### ACTION OF REHOBOTH CONGREGATION.

WHEREAS, Our pastor, Rev. T. M. Elder, has given notice of his intention to ask for a release from the pastoral relation among us; therefore,

*Resolved*, That though feeling it to be greatly against ourselves

as a congregation, yet in view of the arduous labor required in such a field, and his own limited strength; and also in view of the fact of the very meagre and unworthy salary which we are able to give him, we cannot in duty refuse to yield to this necessity.

*Resolved,* That we take this occasion to express our utmost confidence in, and our respect for our beloved pastor, as an able minister of Christ, a faithful friend and wise counselor, whose labors have been full of sacrifice, whose relationship with ourselves has ever been pleasant, and we trust profitable; and we heartily commend him to the kindness and confidence of God's people wherever, in providence, his lot may be cast.

By order of the congregation.

PINNEY, April 5th, 1866.

RICHARD DILL, *Clerk.*

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MINUTE ON THE DEATH OF ELDER MACFARLANE.

DIED, January 11th, 1866, Mr. JOHN MACFARLANE, ruling elder in the 1st Ref. Pres. Congregation, New York, aged 63 years and 17 days.

The subject of the above notice received a classical education in Belfast and Glasgow, and emigrated to this country in 1825.

He was forty-one years a member and twenty-two of these an elder of the congregation with which he was connected at the time of his death.

In his youth he was greatly troubled with doubts concerning the inspiration of the Bible, the doctrine of the Trinity and the divinity of Christ. But guided by the Spirit and grace of God he only searched the Scriptures more closely, to see if these things were so. The result was certain; he became most firmly convinced of their truth, and ably advocated them against the cavils of Infidels and errorists.

He often spoke of the comfort these doctrines gave him, and referred to certain portions of Scripture on which he rested his faith, especially Eph. 2: 18 and 1 Tim. 3: 16, and always in his prayers he approached the Persons of the Trinity each by name in some form of invocation or ascription. Ever laborious and efficient in the work of teaching youth to which he had devoted himself, he found leisure to read and study the early and recent discussions upon the Christian system, and was familiar with the voluminous writings of the Fathers in their original languages. At the time of his death, by request of the officers of the Bible Society, he was collecting from the Fathers the evidences which in the face of all modern criticism satisfied his own mind and must convince every candid reader, that the much vexed verse, 1 John 5: 7, was indisputably genuine and authentic.

When Mr. Macfarlane came to New York, his fine personal appearance, affable and unassuming manners, finished scholarship and earnest piety, gave him a position of influence. He soon became a master in the questions which then agitated the church, took an active part in the controversy which culminated in 1833, and contributed much to save the congregation from the destruction which then threatened it. In all the subsequent vicissitudes of the congregation, his example, influence and efforts made him an honored pillar and trusted guide. He lived to see the congregation freed from long embarrassments, and with most favorable Providences, located in a newly purchased house of worship in West 28th street. The first Sabbath in the new church was his last on earth. He joined in all the services of the day, joyfully giving thanks to God for his great wonders done to us. A week before he had participated in the

ordination and installation of elders; on Monday evening he met with the enlarged session, and was cheered by measures harmoniously adopted for the reorganization of the Sabbath school; and on Thursday evening, while the congregation were uniting in social worship, he yielded up his spirit to God.

A godly husband and father, a faithful ruler, an able and gifted teacher, an earnest Christian, his loss will be deeply felt. Many lamented at his burial. This is our comfort, that to him death was gain, bringing him home to the upper sanctuary and the abiding rest—and that his God is our God, who will raise up another in his room to whom he will give the garments and a double portion of the Spirit which he had given the deceased. May we not use concerning him the language of Elisha's sorrow and faith: "My father, my father, the chariot of Israel, and the horsemen thereof."

At a meeting of the 1st Ref. Pres. Session, New York, this minute was adopted and ordered to be published in the Magazine.

J. C. K. MILLIGAN,  
*Mod. and Clerk pro tem.*

## OBITUARIES.

DIED, at Fremont, Ind., Nov. 1st, 1865, Mrs. ANN ELIZA STEWART, wife of R. C. Stewart, in the 37th year of her age. Mrs. Stewart was a most exemplary character, whether viewed as a daughter, wife, mother or professed Christian and child of God. Born and educated in the church, in early life she recognized her baptismal engagements, by making a public profession of her faith in Christ and her love to him. Her vows were made with an earnest determination, in the strength of God's grace, to perform the same; hence she was careful to attend to all the duties of religion, where God gave her the ability. In fact she often attended the public ordinances when her friends and neighbors thought, on account of ill health, she ought to remain at home. She loved the ordinances of God's grace, the habitation of his house.

Though she thus gave evidence to others of her Christian character, she had not the satisfaction of knowing in her own heart that she was a child of God. For a long season she walked in darkness, having no light—she feared her religion was not genuine, that being born and brought up in a religious family, her piety was only from the force of habit. She feared that she had rejected the mercy of God, and that there was no grounds to hope for her eternal welfare. Her soul was much troubled, but she did not sit down nor sink down in despair; underneath were the everlasting arms, but she knew it not. Like the spouse, she arose and went about the city, in the streets and in the broad ways. She sought Christ in his word, in the closet, in all the ordinances of his grace; she inquired of the watchmen. Passing through and beyond these, by faith she found Christ whom her soul loved. In the midst of her affliction he manifested unto her his love, and gave unto her satisfactory evidence of his interest in her salvation, that her beloved was her's and that she was his. Mrs. Stewart was a diligent student of the Bible. God's word was precious to her, it was her comfort in her affliction. She understood all the sinner's state and need, and also the way of salvation through Christ. She felt the truths of the Bible, and she experienced the relief that is only found in Christ, the Saviour. Her husband has lost a faithful and an affectionate wife, and it is hoped that her children will long cherish the remembrance of a most kind and tender mother, for whose spiritual and eternal welfare she was most deeply concerned.

Com.

DIED, at Lisbon, N. Y., of consumption, on the 9th of Feb., 1866, WILLIAM ROBERTSON, in the 55th year of his age. The deceased, who was a native of Ballymore, County Antrim, Ireland, came to the United States nearly thirty years ago. He became a member of the Ref. Pres. Church, and of the congregation of Lisbon in 1852. The deceased leaves a widow and large family of children.

DIED, at his residence near Greenville, in Cherry Hill Tp., Indiana Co., Pa., on Sabbath, the first day of April, 1866, JAMES SIMPSON, in the 90th year of his age. The deceased was born in Derry Co., Ireland, and emigrated to this country with his family in 1819. He was baptized in the Presbyterian Church, but joined the communion of the Covenanter Church when a young man, and held on to her distinctive principles with unwavering fidelity. He would often speak of those men and ministers in the church who were distinguished for their moral courage and boldness in defense of the truth. He was always a strict observer of the duty of family worship, and would often lament over the inconstancy of many who profess to be the followers of Christ and never attend to this important duty. When he came to this country he was induced by friends to locate himself in this county—far from any society or congregation of Covenanters, which was often a grief of mind to himself, and no doubt proved a serious obstacle to the religious improvement of his own mind and that of his family. He went sometimes a great distance, to communion. By the kindness of the Pittsburgh Presbytery, Penn Run Station has had a good deal of preaching. Those occasional visits of the Lord's servants refreshed him very much. But his hearing failed some six or seven years ago, so that he could not receive much benefit by the preaching of the word. His chief source of consolation was in reading. His favorite books were the Bible and the practical works of the old divines. His end was peace. "The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

DIED, Nov. 1, 1865, of typhoid fever, SARAH E. FRENCH, in the 10th year of her age; and also, of the same disease, Jan. 8, 1866, JAMES MELVILLE FRENCH, in the 3d year of his age. These were the children of Rev. J. and Lydia French. The word of the Lord is our comfort in our affliction, "The promise is to you and your children."

### BOOK NOTICES.

THE DUTY OF PRAYER. Illustrated and recommended from Scripture, and from the opinion and conduct of uninspired persons. By Rev. Alexander Whyte, A. M.

In this book answers are given to the following questions: "What is prayer, and to whom should we pray? Why should we pray? For what should we pray? How should we pray? By what means may we learn to pray? What are the most common pretenses and the real causes for neglecting prayer?" Anything like an exhaustive answer to these questions, it will be seen at once, will present the whole duty of prayer. In this work large use is made of the best productions on this subject.

We notice on page 24, a misrepresentation of a Scripture text, Rev. 22:9. Had the writer examined the original, he would have seen that the statement that the angel whom John was for-



bidden to worship was a glorified saint, is a mere assumption. A full rendering of the text in question is, "I am the fellow servant of thee and of thy brethren," &c. We hold the sentiment to be unscriptural, that the souls of the glorified are ministering spirits to saints on earth.

This book is got up in good style by the U. P. Board, and is for sale at their Depository, No. 93 Third Street, Pittsburgh. T. S.

PRINCETON REVIEW. Edited by Charles Hodge, D. D. Philadelphia, published by Peter Walker, 921 Chestnut street.

The articles in the April number of this Review are: I. Bushnell on Vicarious Sacrifice; II. The Samaritans, Ancient and Modern; III. The Great Schools of England; IV. The Raising of Lazarus; V. Dr. Spring's Reminiscences of his Life and Times.

This is an interesting number of the Review. The articles are well written, and will not only entertain, but also instruct the reader. Terms, three dollars a year paid in advance. T. S.

THE GALAXY. An illustrated Magazine. Published Fortnightly, No. 39 Park Row, New York, pp. 84 each No.

We have received from the editor the first number of this new periodical, in advance of the date of publication. To subscribers it will be sent on the first of May, and twice a month afterward. A corps of able contributors has been secured, and we have no doubt the Galaxy will take its place among the popular Magazines of the day. The tales are as good as are to be found any where else, though we confess to a want of taste for all such reading. There are, however, some articles of solid worth. The illustrations are very fine, and the execution of the work in the best taste. The price is six dollars per year. Address Editor of the Galaxy, New York. T. S.

THE COVENANTER, Belfast, Ireland.

We regret that we omitted to state at the proper time, that the editing of this periodical is now in the hands of Rev. Josias A. Chancellor. In its external appearance it has lost nothing by the change. The reading matter is solid and instructive. With many of our people in this country it is a favorite. We rejoice in its success as an earnest contender for the truth. T. S.

#### REPORT OF COMMITTEE OF SUPPLIES OF PITTSBURGH PRESBYTERY.

HANNAY—*Pine Creek*, Apr. 5th Sab.; *Piney*, May 1st and 2d Sabs.; ELDER—*Alexandria*, May 1st Sab.; *Clarksburg*, 2d Sab.; discretionary in *Rehoboth* congregation till Synod, with power to hold meetings of session. BUCK—*Pittsburgh*, Apr. 4th and 5th Sabs.. CROZIER—*Oil City*, Apr. 4th and 5th Sabs., with power to hold meetings of session. DODDS—*Pittsburgh*, Apr. 3d Sab. HUNTER—*Oil City*, to dispense the sacrament and moderate in a call when desired by the congregation.

T H E

# Reformed Presbyterian and Covenant.

VOL. IV.

JUNE, 1866.

No. 6.

## AFFAIRS IN WASHINGTON.

THE season of want among the colored people in this city is now past. Men, able to work, can now find employment at good wages. There are, however, many women and children, as well as aged and infirm persons, who still need assistance. These, it is hoped, can be supplied from the same channel which in months past conveyed so full a tide of Christian charity and liberality.

The teachers have been able to attend punctually to their duties during the winter, and now, after a short vacation, return to their work with fresh courage and interest. Reinforced by the arrival of Miss Helen Johnston, of Ohio, lately appointed by the Board, they are able in some measure to grade the school, thus insuring greater efficiency.

Very many of the colored people have been provided employment in various parts of the country—among them a number who had been connected with our Mission—but their places have been more than supplied, so that the attendance upon our services has been constantly increasing rather than diminishing. The work set before us here is strictly missionary work. The people are poor, ignorant and degraded. It is not their fault that they are so. A fair proportion of these people have in them all the elements necessary to insure success in whatever they may undertake. There are the usual proportion of gifted persons among them, who would long ago have risen to distinction but for the chains with which they were bound. It is with astonishment and delight that we mark the progress made by some of this class. But, when we speak of progress, let no one fail to reflect, that the starting point is far back. When we say the thermometer has risen twenty degrees, it may be well to consider that the starting point was not zero, but perhaps thirty degrees below it. There is a peculiar satisfaction—a present and precious reward—to those who in any way are enabled to extend aid and encouragement to these poor people in their first endeavors to rise from the estate of ignorance, poverty and degradation in which they have so long been held.

Within the few weeks now past, events of more than ordinary interest have transpired here. The great issue made by the President with Congress and with the country, called to the Capital eminent and earnest men from every part of the land. Your readers will be pleased to learn that the voice of the Covenanters has, more than once, been heard in the Capital during the pendency of the great question which has just been decided by a victory, complete and glorious, in the interest of justice and humanity. At the invitation of the "Howard Freedmen's Industrial School Association," Rev. J. R. W. Sloane spent a few days in this city—preached in the hall of the House of Representatives on third Sabbath of March. His sermon was an able one, thoroughly radical, well suited to the times, containing a distinct enunciation of our peculiar principles in regard to civil government. The audience was quite large, including several of the leading members of Congress. But the most noticeable feature of the audience was the colored congregation in the galleries, composed almost exclusively of the Sabbath school scholars connected with the Reformed Presbyterian Mission. Assembling at an early hour, in the humble house, where for nearly three years they had been accustomed to worship, after brief services, they proceeded to the Capitol and took their places, no one objecting or appearing to notice their presence any more than if they had belonged to the fairer and more favored race. Congressmen sometimes speak of the presence of negroes as "darkening these halls;" well were it for "these halls" were there no more serious cause of complaint. How can any man look into the eyes of these hundreds of emancipated children, and observe the light of joy and hope beaming there, and yet complain of darkness? One of the adult scholars of the Sabbath school, who sat looking down on the vast audience, the like of which he had never seen before, and listened to the forcible and vehement utterances of the gospel which he had but lately discovered was indeed glad tidings of great joy for *all people*, declared afterward, "*I prayed all the time, and I saw the more I prayed the better he preached.*" Ah! is it not ever thus? Whoever lifts up his voice to proclaim the *sovereignty and truth of God—the freedom and brotherhood of man*, is his himself upborne, made valiant and triumphant by the prayers of millions of the oppressed. What hath God wrought? Who would have believed a few years ago, that so soon, a Covenanter, taking with him his Psalma, his principles, and even the objects of his compassion, in the persons of the poor, lacerated, despised victims of slaveholding cruelty, should have found the doors of the National Capitol open before him—should have been listened to, not only with profound attention and respect, but with evident approbation?

At 4 o'clock in the afternoon, a good audience of colored people assembled in the Mission school house, and listened with close *attention to a discourse from Mr. Sloane, which was admirably adapted to their situation.*

*On Monday evening, Mr. Sloane delivered a lecture in the E*

Street Baptist church, on the subject of "*Civil and Religious Liberty*," for the benefit of the Freedmen's Industrial School. This school is conducted by an association consisting mainly of persons connected with our Mission. Its object is to afford employment to the freed people, and teach them various branches of industry. A commodious building has been obtained for this purpose from Government. Efforts made to obtain funds for the Industrial School have thus far been attended with encouraging success.

The most distinguished of the eminent men called to the Capital was Mr. Theodore Tilton, whose youthful Miltonian beauty and scarcely less than Miltonian genius, seemed to disarm opposition, making him a universal favorite. He was in frequent communication with the leading members of both houses of Congress, as also with the radical members of the Cabinet. He was in vain urged to lecture to the Washingtonians, who would have esteemed it a rare privilege to have listened to this new charmer—but on being asked to address the colored people of our Mission, he consented without hesitation. Mr. Tilton's eloquence is of that peculiar kind which creates enthusiasm, and almost necessarily inspires in every hearer a longing for a purer and higher life. Unlike the "Young Irish Orator" (and many less gifted persons), he did not lay aside his "usual eloquence" on account of the smallness of the audience, or the fact that they were ignorant and black, and but lately escaped from bondage.

We have also been favored lately with a visit from Rev. Joshua Kennedy and Rev. D. M'Alister. These brethren came to Washington as members of a delegation appointed by the "Delaware County Association for the Amendment of the Constitution." They remained in the city nearly a week, during which time they had interviews with members of Congress, and at length with the Secretary of War and with the President.

On Sabbath afternoon, Rev. D. M'Alister preached in the Union League Hall. His subject was "*The Conditions of National Safety and Prosperity*." Though not privileged to hear it—being absent assisting at the Sacrament in Baltimore—I learn from many who were present, that it was a masterly effort, and was highly appreciated by all. Gen. Aiken and family were present, and conducted the singing with fine effect. This was the beginning of preaching "in our own hired house" in Washington. It need not be the end. The hearers of Mr. Sloane and Mr. M'Alister urged them to return and preach again in this city. It is to be hoped they will be able to do so, and that other brethren also, will from time to time let their voices be heard in behalf of truth in this city, as God in his providence may open the way. Mr. Kennedy conducted the services in the Mission school in the forenoon, and preached in the evening to a large audience.

Our brethren were fortunate in being present to witness the great struggle which resulted in the passage of the Civil Rights Bill over the President's veto. None who witnessed the thrilling scenes connected with this great victory can ever forget them. It

was a fair trial of strength between the two great parties contending for the ascendancy in the national councils. The veto of the Freedmen's Bureau Bill prepared the way. Sufficient time had elapsed after the veto of the Civil Rights Bill, to allow the whole country to be heard from. Not only had such States as Connecticut and Nevada given significant warning to the men whose duty it was to represent them in Congress, but the great States had spoken in tones earnest and solemn—New York and Wisconsin had spoken—all parts of the country had been heard from. It was the prolonged and thunderous "aye" of mighty States—the terribly earnest voice of the aroused millions of the loyal people, that carried this great cause over the President and his party, crushing the hopes of miscreants and traitors, constraining senators either to vote "aye" and be applauded as repentant sinners against liberty, loyalty and the people, or voting "nay" and go down to their political graves in disgrace and contempt.

The scene in the Senate on Friday, at the close of the great debate, was one never to be forgotten. The vast assembly seemed to be thoroughly aroused. Eminent and earnest men from all parts of the country looked down from the galleries with intensest interest. Tilton gazed from the reporter's gallery like one entranced. Members of the House of Representatives, hats in hand, take their places behind the Senator's desks. The entire area of the Senate floor is filled with men, earnest, solemn and determined. Their presence said plainer than words—"Senators! We represent the people; beware how you misrepresent them!"

The names of the senators were called, and the reply of each seemed to convey, not only some idea of the character and style of the man, but to intimate not obscurely the predominant feeling of the moment. Instantaneous applause from floor and galleries greeted the faintly spoken "aye" of Senator Morgan, from New York, showing what joy there is over one sinner that repenteth. The meek Senator felt it more as a rebuke than an approval, his countenance saying plainly enough, "What have I done to merit applause?" He was to be pitied, rather than envied.

When the President of the Senate, overjoyed at the great victory, and forgetting that the bill had yet to pass the lower House, declared (incorrectly) "That the Bill having passed by the requisite majority had become a law—the veto of the President notwithstanding"—the applause was truly sublime. Not content with ordinary expressions of approval, there was a general shaking of hands and varied exclamations of joy and triumph in every part of the chamber. Tall John Wentworth, of Illinois, head and shoulders above the people, his hat lifted high in air, or rather thrown up at every step as he moved to and fro on the floor of the Senate. Washburne, strong and conscious of his strength, with face of bronze and nerve of steel—the great North-West at his back and rebellion under his feet, administering pardon and absolution to the erring but penitent Senator from New York, by laying his hand approvingly upon the shoulder of this now meek and dutiful servant of the loyal people.

The joy of the colored people at this great and crowning victory is scarcely less than that they experienced at the Emancipation Proclamation or the Constitutional Amendment. In a manner alike creditable to their feelings and their good taste, the colored people of this city left upon the desk of each senator who voted for the Civil Rights Bill, a bouquet of forest flowers, with a card, upon which was written the words, "We exercise the civil right to express our gratitude to our friends." Not the colored people only, but the whole country owes a debt of gratitude to the moral heroes of the present Congress, who in the hour of the nation's peril, stood firm amid the storm of executive fury—the howl of resuscitated rebels, and at length achieved a victory scarcely less glorious than any yet obtained over armed rebels on the field of battle.

J. M. ARMOUR.

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#### SACRED ALLEGORY CONSIDERED AS A MEANS OF CONVEYING TRUTH.

SOCIETY amongst all infant states has been more or less in a disorganized condition, and property has proved correspondingly insecure. To preserve it from the effect of frequent war and apprehension, and on account of the nonexistence of public banks of deposit, &c., the device was continually resorted to of hiding money, jewels, and other valuables, in the earth, or of building them up in the walls of the owner's house. It often happened that the proprietor was suddenly removed, or died and left no account of the hiding place. Hence the continued practice, we might even say mania in the East, of searching after hid treasure, which of course sometimes rewarded the seeker, but was probably as often discovered unsought. So "the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field" (Matt. 13: 14). By which, of course, he obtains the right to find again, and to keep the (to others) unknown treasure. The prodigal son and the lost sheep appeal to the sympathies of every age. The rebuke of the *fearful*, by the tale of the *unjust* hearer of prayer, and the stirring exhortation of the *talents* given and the reward of faithfulness vouchsafed, are safe lessons for those who long for the revival of *unpopular truth*. The searching warning conveyed by the *unclean spirit's* return and the *unclothed* guest at the wedding, add impulse to the prayer, "Search me, O God, and try me." The contrast of the wheat and the tares, and the solemn separation of the living (though sleeping) virgins from their graceless companions, declare the purity of the government, as well as the substantial reality of the kingdom of grace; while the cordial welcome to the marriage feast, and the rich neglected beggar lying at the gate of the miserably poor prince of luxury, speak cheerfully of His love, who seeketh the lost, saveth the sinners and raiseth the poor from the dust to share the bounties of his heart, and wear the dignity of his righteousness.

The purport of leaven (Matt. 13: 33,) has been differently regarded; some affirming that this substance has never been used to typify a good thing, but only evil. I would suggest, however, that it is the nature of the substance which is referred to on the several occasions when employed; whether it be to denote the conduct of the Pharisees as wholly moved by regard for the opinions of men, while hypocritically professing to be the servants of God; or the goodly authority of heartfelt truths; or of the wide-spreading, long-enduring, and finally triumphant influence of the church as the salt of the earth. For neither salt nor leaven can remain indolent in the mass in connection with which they are placed. Our Lord warns against the lying show of goodness, "Beware of the leaven of the Pharisees," while he declares the kingdom of heaven itself is like that potent leaven with which the prudent housewife prepares her wholesome bread.

The figurative teaching of the Saviour is pre-eminently distinguished for dignity of sentiment and simplicity of expression, as well as for the clearness and force of the truth conveyed.

How greatly are we indebted also to him, in that while portraying in vivid, attractive and familiar imagery his own law and its fruits, he has not forgotten to hand down to us a "speaking likeness" of himself; in musing upon which we are helped to rejoice in his word, "Blessed are they who have *not* seen and yet have believed."

It would indeed be impossible to tell how much of our apprehension of the person, character and value of our Saviour has been derived by us through the symbolical appellations conferred upon him. Almost every virtue and excellence and relation he possesses, is shadowed forth in figures of homely point and power.

The sacred poet, with the Bible in his memory, has ever of necessity been led along the way of truth; and often inadvertently, have tropes, metaphors and figures woven into the public teachings of every age: and not only among heathen poets and fabulists, and by the so-called "Fathers," the monkish legendists, the minstrels, and priests of the "Man of Sin," the lamas of Buddha and the Brahmins of Mohammedanism, was this method constantly and successfully employed to win the people and seal as devotees, but many have been the attempts to teach a purer faith and godly practice by the same.

It would perhaps be more pleasant than practical to dwell upon the writings of the old English allegorists. The names of Francis Quarles and George Herbert, Erskine and others, float invitingly to the surface, but above all others we retain from earliest youth the allegories of Erskine and Bunyan, but especially the latter, where in his "den" over the Ouse at Bedford, he dreamed and wrote and made laces.

In our days there are few Bunyans. It was a hard school (and *one we pray God* never to permit his enemies again to establish in *either Britain or America*), in which the "Dreamer's" pen was *trained to write*. Yet for all that we would fain see a somewhat

unfrequent road more trodden, and a somewhat neglected field more cultivated. But the reasons for which, and with some hints concerning the application of the old lessons to modern use, we reserve for a second article.

C. S. D.

OTONABBO, C. W., March 22, 1866.

## EDITORIAL CORRESPONDENCE—LETTER I.

THERE is a striking contrast between the topography of the central and western portions of England. The former, as I have already noticed, is level and agricultural; the latter is more diversified in surface and manufacturing. Villages abound in the northern part of Lancashire, and the scenery is everywhere marked by the tall chimneys that rise in town and country, and blackened by the smoke that ever rises from them. In one instance, as we were passing some coal pits not far from Preston, I saw a body of workmen, as I supposed, engaged in hauling up coal and loading it into cars. They *may* have been distinguishable on close inspection as women, but certainly not by glances cast while hurrying by in a rail road car. It was only when they were pointed out to me, that I ever imagined them to be women. Until then I thought them to be stalwart, dirty, rather scantily dressed men. A few years ago women were employed in the mines, at the very hardest of the work. Their case was taken up by Parliament, and some very important and necessary changes were made; but it seems that women are still at work about the mines.

The northern portion of England is mountainous, and the mountain ranges are mostly barren, some fertile and beautiful plains, however, lying among them. On nearing the city of Carlisle, you are evidently approaching an old, and highly improved country, and beyond that place, there is some very attractive scenery. On the right are high hills; in front, toward Scotland and in it, a low valley, with a background of mountains; on the left, the Solway Frith, with its long reaches of quicksand; in the far west, the Mull of Galloway. Carlisle itself I did not see, except so much of it as is visible from the train. This includes, however, the most marked features of the place—its wall, the cathedral, the citadel, and the northern gate. These are all noted in history; for as the most northern town in England, the name of Carlisle appears very often in the accounts of the former border wars between Scotland and England. A few miles beyond Carlisle is Gretna-Green, the first locality in Scotland beyond the border, and celebrated as the spot to which the supposed victims of parental cruelty resorted to find relief, in an irregular, but valid marriage. Some legal enactments have deprived the "blacksmith" of his occupation, and Gretna of its glory. Still, the law of Scotland *is rather peculiar*. There is no necessity whatever for calling in



the aid of minister or magistrate for the purpose of constituting a valid marriage. It is enough if the parties engage to be man and wife, or acknowledge each other as man and wife, in the presence of a third person. Yet in order to secure proof of the fact of marriage, it is well to go through certain acts by which it is registered, and so becomes capable of proof if ever questioned. This has been the law of Scotland on this subject from time immemorial.

From Carlisle, I passed through the centre of Scotland, portions of the route celebrated in the persecuting days of the 17th century, to Edinburgh. There had been a six weeks drought, accompanied by an unusual degree of heat in the British Islands, and on the Continent. This came to an end about an hour before the train entered the station, when a thick fog arose obscuring the houses and inducing sudden chilliness, soon followed by rain and autumn weather generally.

About five miles south of Edinburgh, or Edinboro, or, of old, Dunedin, is the small village of Loanhead in which Mr. Wm. Anderson has ministered as pastor of the Reformed Presbyterian congregation there, more than forty years. On Sabbath—I had arrived Saturday evening late—I walked out to Loanhead, but, unhappily, missed my way, passing too far to the west, and crossing the "Broad Hills," where James Renwick preached his last field sermon, just before his apprehension. I reached the church about 12, M., and found Rev. James Houston, from Ireland, in the pulpit—Mr. A., as I have already mentioned, having for two months been prevented from occupying his pulpit by sickness. He was present, however. I remained with Mr. A. that night, and was with him the next also, enjoying much his society, and that of his family.

The city of Edinburgh is remarkably situated, the old city occupying the crest and part of the sides of a hill about three quarters of a mile in length, which rises gradually toward the west, out of the plain in the east, and narrowing as it ascends, and terminating at the west, which is about four hundred and fifty feet high, and where the sides and extremity are nearly perpendicular. There is, south of this, another hill, not so high, called the South Hill, separated from it by the valley through which runs the Cowgate (a street), over which are thrown some bridges. The South Hill slopes down to a plain of considerable extent, a large part of which is covered by the Salisbury Crags, and Arthur's Seat: both very noticeable hills. The Crags are some six hundred feet high, rising abruptly from the plain, and ascending by a regular slope, and rounding, crowned by a similar rounding crown of basaltic rocks, some two hundred feet in height. Southwest of this is Arthur's Seat, about nine hundred feet high, sloping toward the south very gradually. From its summit the view is unsurpassed, extending over nearly all historical Scotland; to the north, it extends to Stirling and beyond it to the Grampians; to the east, to the "Kingdom of Fife," and to the ocean, over the Frith of Forth, with its singular "*Bass Rock*," where Fraser and Blackadder and other

faithful ministers were imprisoned by the tyrant Charles and his minions in Scotland's days of trial; south, the field of Preston Pans, where Col. Gardiner fell beside his own garden wall, fighting against the Pretender—Craigmillar Castle, where Queen Mary had her residence for a time—Pentland Hills and its battle field of Rullion Green, where in 1666 the Covenanter troops were badly defeated by the army of Dalziel of Binns—and beyond them, the Lead Hills, Tinto, or the Hill of Fire; and in the west, the hills about Glasgow. Between the Craggs and the Seat is a ravine, and at its northern extremity, St. Anthony's Well—very celebrated among the localities formerly held sacred in Scotland.

There is also a North Hill, separated from the old town by a valley, through which the rail roads run. On this hill is built the New town, which extends until it meets Leith, the seaport of Edinburgh. This part of the city is modern and agreeable in plan and in structure. It terminates on the east in Calton Hill, which is now the Cemetery, and from which there is one of the finest views of the city, and also toward the east.

The Canongate and High Street occupy the crest of the hill. The first begins at Holyrood Palace, a plain quadrangle, which was burned in Cromwell's time—all of it with the exception of one turret—the N. W. It has been rebuilt, and contains a gallery of the portraits of the Scottish Kings from a pretty early date, and the rooms occupied by Mary and Darnley—these last remaining in the precise condition in which they left them. There are the ante-rooms, in which Knox was tried for his life at one time, the bedchamber in which Knox had his celebrated interviews with the Queen, and the small tea room in which Rizzio was stabbed by Lord Ruthven, under Darnley's directions, in 1566. The miserable Italian was then dragged though the ante-room, and lay at the head of the stairs in his blood. Mary had a partition—still existing—placed across that end of the room to conceal the blood which was not removed, but dried up, penetrating the plank, which shows its stains to this day. Beside this palace are the ruins of the Abbey, where are seen the tombs of many of the Scottish Kings.

Proceeding westward, you enter the Canongate, a narrow street connected with the Cowgate by still narrower alleys, or closes. About half way to the Castle, the street suddenly widens by a recess in the north side. The corner house—visible from far up High street, which name it now takes, is Knox's house. This is marked upon it, and the window jutting out into the street is pointed out as the place from which the Reformer was in the habit of preaching. Going onward, you reach the old Cathedral—now divided into two or three places of preaching, and in its immediate vicinity, on the left hand, the old Parliament House, the hall where Parliament sat remaining essentially as it was while Scotland was an independent kingdom. Here are now the Courts of Law, and the Advocate's Library. This we visited in company with Mr. Thompson, an advocate, the son of Rev. Dr. Thompson of the U. S. Church, and a fast friend, throughout our war, of the United

States. This library contains some hundreds of thousands of volumes, and quite a number of manuscripts of different kinds and dates, some of them singularly beautiful. We saw there the whole Bible written on vellum, and not larger than some hand-Bibles now; so well written, or printed rather, that at a short distance it might be mistaken for type. Some manuscripts were "illuminated" or ornamented with pictures and devices of the most ingenious character, and executed with superlative skill—the colors at least as bright and clear as would be now employed in the most tasteful work of the kind. It is to be regretted that a large part of this Library is under ground, and so disposed as to make no impression in proportion to its magnitude.

Opposite the old Cathedral are the tall houses of the old city. On the High street side they are six or seven stories in height; on the side next the North Loch—it is still so called, although it is long since any loch was there—some of them are eleven or twelve. They do not seem to be so tall, inasmuch as a new street with pretty high houses has been opened at the foot of the hill, partially covering them. They are very old and frail looking. Each house has its history.

You next come to the passage-way down the south side of the Hill to the Grass Market, an oblong of some two or three hundred yards long, and half as wide, with the West Bow Post at the western end, where so many Covenanters, among them James Renwick, perished on the scaffold. The spot where they were executed is where the passage from High street enters this open space.

The Castle is a very strong fort. Its sides are almost inaccessible except that toward the city, and this is well defended. It is impregnable by assault. In the interior it contains quite a large space. The first cannon used in Scotland is on the wall. It is wrought iron and was split at a siege. There are shown here the Scottish regalia—crowns, scepter, &c. This Castle appears very frequently in Scottish history.

The Cowgate was once a place of fashionable residence. Cardinal Beaton's house is still in good repair, and entering some of the closes, you come upon houses with large stair cases, expensively constructed, leading to rooms with carved mantels, and other works of style and taste, but now occupied by the poor, and often by the filthy poor. In this street is still shown the church in which the first General Assembly of the Church of Scotland met in 1560, and where the corpse of the Earl of Argyle was laid. I should have said that *over* the winding passage from the Castle drawbridge to the interior is the small room in which the Earl of Argyle spent the few hours just before he was beheaded. The view from the parapet is exceedingly fine.

There is an Antiquarian Museum on the north side of the North Loch—in which there are some objects of great interest. The original copies of the Scottish Covenant—and the "Maiden," an instrument resembling in its operation the guillotine, by which the *Earls of Morton and Argyle* were beheaded—Knox's pulpit, &c.

I have never seen any other place so marked in its topography as Edinburgh, and there are few cities whose history is as full of interest. I saw it but imperfectly during this visit. The weather was extremely unpleasant, and I have now drawn largely upon what I saw in 1848. The ministers had but partially returned, I called upon Thomas Nelson, Esq., of the firm of Thomas Nelson & Sons, who carry on book publishing on a large scale, sometimes getting out 3,000 to 4,000 volumes per day. The old gentleman is dead, and the business is conducted by his sons under the old firm name. Neither of them is, in religious profession, what the father was—a thorough, old school Covenanter; one is a member of Dr. Gould's congregation—the one I have mentioned is connected with the Free Church. They are public spirited men, enterprising, generous, and occupying a high place in the business community; and were fast friends of the North during our war. I received three pounds from Mr. T. Nelson, the only money put into my hands for the Mission.

I learned comparatively little of the religious affairs of Edinburgh. The only minister I met was Dr. Thompson, mentioned before; a fine specimen of a Scotchman physically, and a very useful pastor.

Stirling is topographically very much like Edinburgh—a ridge about half a mile long rising from the low ground, until it reaches about 200 feet in height, at the western end, which is crowned by the Castle. From this point there is a scene almost equal to that from Arthur's Seat: the Ochill Hills on the east—the vale of Monteith on the west—the Grampians on the north, and Bannockburn on the south, the view in this direction extending to the high lands in the centre of the Lowlands. The old Cathedral, now divided into two places of worship, lies near the Castle. On the way to it we passed through the cemetery, where there is a monument lately erected in memory of the Covenanters, and statues of Knox, Melville, Henderson, James Renwick and James Guthrie; the last of these was pastor in Stirling. Ebenezer Erskine was also pastor here. The old pulpit is shown, that dates back to Knox's days.

I could do nothing now in Scotland on behalf of the Mission, and in the course of a few days set sail in the steamer Java from Liverpool homeward. The passage was, nearly throughout, very stormy, and I was much affected by sea-sickness, or rather by a nervous disturbance, which was aggravated by sea-sickness, and from the effects of which I have not yet entirely recovered.

I shall now bring these notices to a close. Not that the materials I have gathered are all used; but an outline, which alone I have attempted, has been presented, and too minute detail would be tedious. There should be more frequent intercourse, I am satisfied, between us and the sister churches abroad. In various ways, this would do good; and it is to be hoped that it will not be as much overlooked in the future as it has been. While my health was not benefited; in other respects, I was repaid for labor and expenditure.

J. M. W.

## CITIES OF PHENICIA AND CANAAN.

BY REV. DR. PORTER.

OF Tyre, once the maritime capital of Syria and the most flourishing port on the Mediterranean, Mr. Porter says:

"Tyre is now represented by a poor village. The ancient 'mistress of the seas' can only boast of a few fishing boats. The modern houses of a better class have had their walls so shattered by earthquakes, that the inhabitants have deserted them; and the modern ramparts are so ruinous, that I went in and out over them in several places. The most imposing ruin is that of the cathedral, built in the fourth century, for which Eusebius, the ecclesiastical historian, wrote a consecration sermon, and in which William, the historian of the Crusades, presided as archbishop.

"But one thing especially struck me in wandering over the site of Tyre. Along the shores of the peninsula lie huge sea-beaten fragments of the old wall, and piles of granite and marble columns. They are bare as the top of a rock; and here and there I saw the fishermen spreading out their nets upon them, to dry in the bright sunshine. When I saw them, I sat down on one of the highest fragments, and read with mingled feelings of wonder and awe, the words of Ezekiel: 'I will make thee like the top of a rock; thou shalt be a place to spread nets upon.'

"The aspect of Tyre is bleak and bare, but that of Sidon is rich and blooming. The gardens and orchards of Sidon are charming. Oranges, lemons, citrons, bananas and palms grow luxuriantly, and give the environs of the old city a look of eternal spring. \*

It is instructive to compare Tyre and Sidon. The former far outstripped the latter in grandeur, wealth and power; but its history has been briefer and more momentous. Once and again the tide of war swept over Tyre, first leaving the *old* city desolate, and then the *new* in ruins. Sidon has been more fortunate. \* \* How are we to account for this marked difference in the history of two cities, founded by the same race, standing upon the same shore, almost within sight of each other, inhabited by the same people, and exposed to the same dangers? Human foresight, had it been asked, would have pronounced Tyre the more secure, because its position rendered it almost impregnable. The spirit of prophecy judged it otherwise. And in answering the question, the thoughtful reader of the Bible, and the thoughtful student of history will not overlook the fact, that while Sidon's name is lightly passed over by the Hebrew prophets, the curses pronounced upon Tyre are among the most sweeping and terrible in the whole scope of prophecy."

## EKRON.

Akir occupies the site of ancient Ekron, and of this place our author speaks as follows:

"Akir soon came in sight; and a quarter of an hour's gallop *along a beaten path*, through fields of corn, brought us to the *illage*. We dismounted and sat down beside the only antiquity

of the place, a large deep well—such a well, probably, as the servants of Abraham dug at Gerar and Beersheba in olden times. A crowd of villagers collected to gaze at the strangers. The men were chiefly conspicuous for the large daggers in their girdles, and their enormous turbans, which seemed out of all proportion with the rest of their scanty wardrobe. The women were in rags, and most of the children stark naked. Akir is a wretched village, containing some forty or fifty mud hovels; its narrow lanes encumbered with heaps of rubbish and filth. It stands on a bare slope, and the ground immediately around it has a dreary and desolate look, heightened by a few stunted trees here and there round the houses. Yet this is all that marks the site and bears the name of the royal city of Ekron. There is not a solitary vestige of royalty there now. With feelings which it would be difficult to describe, we took out our Bibles, and read the doom pronounced upon it by the Hebrew prophet while it yet stood in all the pride of its strength and beauty: ‘Ekron shall be rooted up.’ (Zeph. 2:4).”

Visiting the land of the Philistines, he was naturally led to seek out the localities referred to of old as its chief cities, in the memorable words: “Tell it not in Gath, publish it not in the streets Askalon.” Here is what he says of the last:

ASCALON.

“Before us, on the shore [the Mediterranean] was a green oasis, in the midst of the white waste of sand, orchards of apples and apricots, palm trees rising gracefully over them, and the soft and varied foliage of vines and pomegranates forming a dense under-wood. Behind this desert-paradise, and protecting it from the all-devouring drift, rose what appeared to be a line of jagged cliffs. We rode straight to the oasis, and entering, discovered in the midst of it the little village of Jureh. Looking up, we now saw that the cliffs resolved themselves into the ruined ramparts of Ascalon. We rode on. Our horses saw the rugged heights, and seemed to know their task. Onward and upward they proceed, now gathering their feet close together on a block of masonry, now springing lightly as gazelles across a chasm, now scrambling painfully up a shattered wali; and at length with a leap and a snort of triumph, gained the very summit of the battlements.

“What a scene of desolation here burst at once upon our view! With all my previous experience of Syrian ruins—and I had seen Bozrah and Kenath, Gadara and Samaria, Baalbeck and Palmyra—I was not prepared for this. Such utter terrible desolation I had never met before. The site of Ascalon is in form like an old Roman theatre—the sea in front, and the ground once occupied by the city rising gradually and uniformly to the wall, which runs in a semi-circle from shore to shore. The whole site was before us. Not a house, or a fragment of a house, remains standing. Not a foundation of a temple or palace can be traced entire. One half of it is occupied by miniature fields, and vineyards, and fig orchards; rubbish mounds here and there among them, and great

heaps of hewn stones, and broken shafts, and sculptured slabs of granite and marble. The rude fences exhibit similar painful evidences of wealth and magnificence. The other half of the site was still more fearfully desolate. It is so thickly covered with drift sand, that not a heap of rubbish, not a vestige of ruin, remains visible, save here and there where the top of a column rises like a tombstone above the smooth surface. The sand is fast advancing; it has already covered some of the highest fragments of the southern and western wall, and ere a quarter of a century has passed, the site of Ascalon will be blotted out forever.

"Dismounting, I took out my Bible, and read the doom pronounced upon Ascalon by the prophets Zechariah (9:5) and Zephaniah (2:4), 'Ashkelon shall not be inhabited;' 'Ashkelon shall be a desolation.' Ascalon *is* a desolation; it *shall not* be, *CAN* not be, inhabited. As we stood there and looked, we said to each other, 'The eye of the Omniscient God alone could have foreseen such a doom as this.'"

#### SODOM AND GOMORRAH.

Speaking of the Dead Sea region, he thus adverts to these singularly doomed cities:

"The Dead Sea is thus a physical, and strange to say, it is also a historical wonder. It would appear in ancient times it was much smaller than it is at present, leaving room for a large and fertile plain on which the cities of Sodom, Gomorrah and Zeboim once stood. These cities were burned by fire from heaven, and the whole plain, or, as it was called, 'the vale of Siddim,' was covered with water. Recent explorations of the sea, and of the surrounding region, tend, I believe, to throw some light on one of the most remarkable events of physical geography and of Biblical history. The northern section of the lake, from the mouth of the Jordan to the promontory of Lisan, is immensely deep, varying from forty to two hundred and eighteen fathoms. But the whole southern section is shallow—only a few feet of water covering an extensive flat, in which bitumen pits and bituminous limestone abound. The latter appears to have been the plain of Sodom, for we learn from Genesis 19:27, 28, that the plain was visible from a hill top near Hebron, which would not be true of any part of the Jordan valley north of En-gedi. The Bible further informs us, that 'the vale of Siddim was full of slime pits'—that is, pits or wells of bitumen. Now, we know that bitumen burns like oil, and bituminous limestone is also inflammable. May not the houses of Sodom and other cities have been built of the latter, and like the Tower of Babel, cemented with the former? And if so, when once ignited by fire from heaven, they would burn rapidly and fiercely—nay, the whole plain filled with bitumen pits, and strewn with inflammable stones, would burn like a coal field. How strikingly does this seem to illustrate the words of Scripture, '*And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Go-*

morrah, and toward all the land of the plain, and behold, lo, the smoke of the country went up as the smoke of a furnace.' "

CHORAZIN, BETHSAIDA AND CAPERNAUM.

Not less impressive is what he says of these cities of Galilee, so favored by our Saviour's ministry and denounced by him with such singular severity :

"Before the morning sun o'ertopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a large town. . It was encompassed by such a dense jungle of thorns, thistles and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, sculptured slabs of marble, and great shapeless heaps of rubbish half concealed by thorns and briers, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there. Not a sound fell upon my ear as I stood amid those ruins, save the gentle murmur of each wave as it broke upon the pebbly beach, and the mournful sighing of the summer breeze through the sun-scorched branches ; yet that is the place where Chorazin once stood. Chorazin heard but rejected the words of mercy from the lips of its Lord, and he pronounced its doom, 'Woe unto thee, Chorazin !'

"After riding some miles farther along the lake, I reached a little retired bay, with a pebbly strand—just such a place as fishermen would like to draw up their boats and spread their nets upon. Here were numerous fountains, several old tanks and aqueducts, great heaps of rubbish and fields of ruin. Two Arab tents were pitched a little way up on the hillside, but I saw no other trace there of human habitation or human life. And yet that is the site of Bethsaida, the city of Andrew and Peter, James and John (John 1:44; Matt. 4:8; Luke 5:10). Upon this strand Jesus called his first disciples. Like Chorazin, it has been left desolate. 'Woe unto, thee Bethsaida!'

"A few minutes more, and I reached the brow of a bluff promontory which dips into the bosom of the lake. Before me now opened up the fertile plain of Genessereth. At my feet, beneath the western brow of a cliff, a little fountain burst from a rocky basin ; a fig tree spreads its branches over it, and gives it a name — *Ain et tin*; the fountain of a fig. Beside it are some massive foundations, scarcely distinguishable amid the rank weeds, and away beyond it, almost covered with thickets of thorns, briers and gigantic thistles, I saw large heaps of ruins and rubbish. These are all that now mark the site of Capernaum. Christ's words are fulfilled to the letter : 'And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell.' "



## POPISSH PERSECUTION REVIVED.

INTELLIGENT Protestants have always known that the genuine Popish spirit has undergone no real change since the days of papal ascendancy, and consequent bloodshed. There have been evidences enough of this, in the spirit both of government and people, even up to our own days. And it is to be noted as of the utmost importance, that the assertions regarding the "changed" spirit of Papists, have never come from Rome itself. Their defenders in this matter have been chiefly nominal or deceived Protestants. The papers are now circulating some facts which have just occurred in Italy, resembling those of the "great days" of popish butchery of Protestants. The main facts are as follows:

"Several months ago, one Gaetano Giannini, of Florence, took up his abode at Barletta, with the intention of making proselytes to his religious doctrines and belief. To that end he held secret conferences in a private house, and had succeeded in surrounding himself with about forty followers. This fact became known among the people of the place, the which, endowed with a fervid imagination, and naturally not yet educated to civilized toleration, to mutual respect of consciences, to liberty of religious convictions, conceived great anger and open indignation. But perhaps these feelings would never have exhibited themselves in disorderly and rebellious acts, if the Lenten preachers, Pontiglione and Trentadue—I forget the name of a third—had not from the pulpit repeatedly stirred up the utmost fury, and incited the citizens to revenge Christ and the Catholic religion upon the unfortunate evangelical minister and his followers. From day to day, therefore, the anger of the people, which is superstitious because it is ignorant, and most intolerant because not yet ripe for real liberty, became fiercer and stronger."

The following particulars of the outrage are furnished in another letter:

"Three houses burned and six persons killed. I visited the ruins this morning, and the families of some of the victims. I will not dwell on the painful impression produced by the blackened walls and broken furniture, the traces of blood still visible on walls and pavement, and the grief of weeping orphans; I will limit myself to facts. It appears that the Lent preachers, instead of inciting the faithful to repentance, regularly preached hatred to the Protestants, representing their destruction as a necessary work, good and agreeable in the sight of a God of love. No wonder if such bad seed produced abominable fruit. But it appears that politics and reaction were combined with religious motives. I am assured that 115 houses were doomed to sack and fire, and that a list of them is in the hands of justice. Be that as it may, on Monday, the 19th inst., a horde of fanatics entered the house in which the evangelical meetings are held, and killed in cold blood two brothers who fell into their hands, smashed everything in the house, and then set fire to it. The proprietor and the preacher escaped over the roof, and I am happy to say that the latter found shelter in the house of Canon Gabriel Rizzi. The conduct of the National Guard cannot be too severely blamed. The meeting house is not more than thirty metres from their post, and the butchery took place literally before their eyes, without their stirring a finger to prevent it. For two hours the mob of fanatics did what they pleased, and during that time it burned three houses and killed five persons. A sixth died yesterday of his wounds. The number of wounded is great, but the list is not yet com-

plete. Besides the priest Ruggieri Postiglione, two other priests, a monk, and more than two hundred persons are already incarcerated, and fresh arrests are being constantly made.

These furious votaries of Rome appear to have forgotten that the times had changed. The Government neither will nor dare allow such a massacre to pass unavenged.

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**ADDRESS TO THE VOTING CITIZENS OF THE UNITED STATES,**

AND TO ALL THOUGHTFUL PERSONS WHO LOVE THEIR COUNTRY.

THE following memorial to Congress has been carefully prepared, and is commended to your serious consideration. Read it, and read what follows it.

*To the Honorable the Senate and House of Representatives in Congress assembled :*

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States, so as to read in substance as follows :

We, the people of the United States, [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and His revealed will as of supreme authority, in order to constitute a Christian government, and] in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, [and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land,]—Do ordain and establish this Constitution for the United States of America.

And we further ask that such changes be introduced into the body of the Constitution, as may be necessary, to give effect to these amendments in the preamble.

The clauses and words within the brackets are the amendments to the Constitution which are asked for.

In making up your judgment upon these proposed amendments, CONSIDER, that the Constitution of the United States is our charter as a nation. It contains all the forms under which our national life shall appear, all the powers which our national government may ever exercise. If this Constitution be sound, we may expect our national life to be healthful and vigorous. If anything goes wrong with the nation, it may fairly be asked whether something be not wrong in the Constitution.

CONSIDER, that the Constitution is as the people make it. Its wisdom is their wisdom. Its goodness is their goodness. It is their creature and mouthpiece and image. Whatever describes it describes the people that made it, and that live under it contentedly. They are responsible for all its contents and all its character.

CONSIDER, that Civil Society and Government is not man's invention, any more than the Family is. Both are natural, both are

necessary, and both are the appointments of Him who made man. The state is God's ordinance.\* The people may choose what sort of a state they will have. And it is in this sense and to this extent true that, as our Declaration of Independence has it, "Governments derive their just powers from the consent of the governed." But some sort of a state, some sort of a general agency to make, to apply, and to enforce laws of order, right, and peace, men must have. A nation is a kind of public person, which God has created as really as he has created private persons; and government has God appointed to be that public agency for the honor and welfare of the nation. So the Bible teaches us. "There is no power (government) but of God. The powers that be are ordained of God." It is the will of God, no less than the interest of man, that government be honored and obeyed. "Whoso resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation"—that is, condemnation and punishment. God will see to it that bad citizenship, that treason and rebellion shall be requited as they deserve.

But if Civil Government be God's ordinance and creature should not Government acknowledge God? If God upholds Government, should not Government confess its dependence upon God? Both these things are plainly just and right. Both should be done by every state and nation. The government that neglects or refuses to do these things does God a great wrong and dishonor, and shows itself to be both ungrateful, rebellious and proud.

Now the place where our nation should make these acknowledgments, and the only place where we can adequately do it, is in the Preamble and the body of the Constitution. And this is what the foregoing memorial asks should be done. And since the Constitution is as the people make it, since the people are represented in the Constitution and are responsible for it, if the people refuse these amendments they incur great public guilt.

CONSIDER, that at the beginning of our national history God was formally acknowledged. The charters of all the colonies acknowledged him. The Articles of the old Confederation acknowledged him. All the earliest Constitutions of the States acknowledged him. But when the present Constitution of the United States came to be formed the acknowledgment was omitted. The wretched infidelity of France was then abroad on all the air of the world; everything was more or less infected with it; and our statesmen mistook its teachings for the voice of true philosophy and real progress. In their reaction against state churches, state creeds, and priestcraft, they went to the dangerous extreme of ignoring God.

The amendment which is now proposed is no new thing. If it

\* This is the reason that patriotism and all good citizenship is a part of religion. It is a duty to God as well as to ourselves, our neighbors and our children. And this is the reason why war may be lawfully undertaken on behalf of one's country. Such a war is as righteous as it is necessary. See Nehemiah 4, 14: "Remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

should be made, it will only be the adopting again of what was one of our earliest and most becoming national characteristics.

CONSIDER, that God is not once named in our National Constitution. There is nothing in it which requires an "oath of God," as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the post offices open on the Sabbath, it is because we happen to have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom and not law that makes it so. Nothing in the Constitution gives Sunday quiet to the Custom House, the Navy Yard, the Barracks, or any of the Departments of Government. The only allusion which it makes to the Sabbath is a single provision leaving it out of the count of the ten days which the President may have for the consideration of a Bill; but that is not because the day is sacred, but because the President may happen to be a Christian and may wish to keep the Sabbath. So also the prayers in our Houses of Congress and the appointment of days for national humiliation or thanksgiving are merely religious customs, warranted by the religious sentiments of the people, but not by the letter of the Constitution. How soon and how sadly might all this be changed were an infidel administration to ride into power!

But besides the Constitution, we have treaties with foreign nations in which our religious position is defined, and which are to be held as of the same dignity and binding force as the Constitution itself. In one of these, which was made by our Government with Tripoli as early as 1797, it is solemnly declared that "the Government of the United States is not IN ANY SENSE founded on the Christian religion." If we were not the most thoroughly Christian people in the world, and if ours were not a strictly popular government, we should long since have been demoralized and ruined by such principles as these.

CONSIDER that the Amendments proposed are true, right and proper in themselves considered.

Almighty God is the source of all authority and power in civil government—is he not? If not, Who is?

The Lord Jesus Christ (aside from all questions as to his divinity, his humanity, or his mission on earth) is the Ruler among the nations—is he not? If not, Who is?

The revealed will of God is of supreme authority—is it not? If not, WHAT IS OF HIGHER AUTHORITY?

The government of the United States, a Christian people,\* should be a Christian government—should it not?

\* A Christian people. They show it by their general demand and respect for the institutions of Christianity. They have of their own means provided a church and a minister of religion for every 1000 of the population on an average. Consult the returns of the last census.

The blessings of such a government should be secured to all the inhabitants of the land, black as well as white—should they not? Think calmly, wisely, justly, and your answer to each of these questions can only be **AYE**.

CONSIDER, that they fairly express the mind of the great body of the American people. This is a Christian people. These Amendments agree with the faith, the feelings and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian profess and approve all that is here proposed. Why should their wishes not become a law? Why should not the Constitution be made to suit and to represent a constituency so overwhelming in the majority? And let two things more be taken into account. 1st. That no manner of injustice is done to the small minority whose views are opposed to these Amendments. No religious test is to be set up. No establishment of any church is to be attempted. No lessening of the privileges or the immunities of American citizenship is contemplated. And 2d. This great majority is becoming daily more conscious, not only of their rights but of their power. Their number grows and their column becomes more solid. They have quietly, steadily opposed infidelity until it has at least become politically unpopular. They have asserted the rights of man and the rights of the Government until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize *the rights of God in man and in government*. Is it anything but due to their long patience that they be at length allowed to speak out the *great facts and principles which give to all government its dignity, stability and beneficence*? And is it anything but the merest propriety, the simplest and cheapest gratitude, to acknowledge that great God who has brought us so wondrously through the war? He is the author of our generalship, our statemanship, and all that pure and holy purpose that marked "the uprising of a great people." Our soldiers confessed his presence on the battle-field. Our Senate bowed before his inscrutable wisdom and his gracious sovereignty. Our President and all our people in their distress called for his aid, and in their thanksgivings declared "He hath not dealt so with any nation." Let the Constitution say forever with equal earnestness, truth and sincerity, what we have all been saying during the war.

Much more might be said, but these considerations may suffice to show that the amendments to our national Constitution proposed in the foregoing memorial are right, are timely and becoming. An association has been formed for the purpose of bringing them before the people and in due time securing their adoption. Men *of high standing*, in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure.

**WILL YOU CO-OPERATE?**

Observe, you are not committed to any precise words of amendment by subscribing to this memorial. You only ask that IN SUBSTANCE the Constitution be so amended. The words may be left to the wisdom of a committee of Congress. Will you co-operate in bringing about any such amendment—that is, any amendment which recognizes God and which intimates that our Government is as much Christian as our people are?

JOHN ALEXANDER, Corresponding Secretary of the National Association, No. 1935 Arch Street, Philadelphia, will furnish you copies of this address and other documents bearing on this measure. Circulate such documents among your neighbors and acquaintances. Attend conventions which may be held for discussing the subject. Join in forming auxiliary associations in your county or district; *sign the memorial of that association*, or any that is near you, that in due time it may be forwarded to Congress through your Representative.

From numerous expressions of approval and sympathy, we select the following:

*From Hon. WM. STRONG, of the Supreme Court of Pennsylvania.*

PHILADELPHIA, April 3, 1866.

JOHN ALEXANDER, Esq.—*Dear Sir:*—I have read the address of your Association "to the voting citizens of the United States, and to all thoughtful persons who love their country," and I entirely concur with the views presented in it. The views are worthy of the attention of all our people, and they are presented in such a manner as to commend them to the considerate reflection of every one.

I am very respectfully, W. STRONG.

*From the Rt. Rev. C. P. M'ILVAINE, Bishop of the Diocese of Ohio.*

CINCINNATI, March 7th, 1866.

REV. T. P. STEVENSON—*Dear Sir:*—I am very ready to say, that I consider the Constitution as defective to a most important degree, in having no acknowledgment of God, of Christ, or of the Scriptures, in some such way as the language proposed to be inserted, contains. Whether any movement to obtain the insertion of what ought to be there, can succeed, is a question. That it ought to succeed, and that the effort should be made, I am well convinced. If it fail, those who try, will thus far have done their duty, and as citizens, will have held up their testimony before the nation. Therefore, while I do not commit myself to the precise form of words contained in the appeal, understanding that it is intended only to suggest the substance of what should be enacted, I wish to be considered as uniting in the movement.

Yours very truly, CHAS. P. M'ILVAINE,  
*Bishop Prot. Epis. Church, Diocese of Ohio.*

*From Rev. J. T. PRESSLY, D. D., U. P. Theological Seminary, Allegheny, Pa.*

ALLEGHENY, March 12th, 1866.

*Dear Sir:*—The Faculty of our Institution most cordially sympathize with this movement, and shall be happy to do what we can in our appropriate place to secure its success.

With great regard, your friend, JOHN T. PRESSLY.

REV. T. P. STEVENSON.

*From Hon. B. GRATZ BROWN, U. S. Senator from Missouri.*

ST. LOUIS, November 19, 1864.

\*\*\*\* Let me say that I will gladly help on God's work in the purifying and exalting this nation, and inscribing His Word as its Supreme Law, in any and all ways, and in any and all places. I believe, unless we become in very truth a Christian nation, all other nationality will be ephemeral and delusive. I believe, furthermore, that the world and especially the western world, is awakening from its age of unbelief or spiritual languor, and that we are coming upon periods of active faith, when men will again seize upon, and live or die by religious conviction as in days of old. Let us then by all means, help forward that expression, which shall inscribe as the banner of our people, *The Banner of the Lord.*

Yours truly,

B. GRATZ BROWN.

*From the Faculties of the Princeton Theological Seminary and the College of New Jersey—*

We cordially approve of the object of the foregoing memorial, and desire to do all that we lawfully can to promote it.

CHARLES HODGE,	LYMON H. ATWATER,	JOHN T. DUFFIELD,
ALEX. T. M'GILL,	HENRY C. CAMERON,	JOS. C. MOFFAT,
WM. H. GREEN,	I. H. M'ILVAINE,	C. WISNER HODGE.

We add our cordial concurrence.

M. W. JACOBUS,	D. ELLIOTT,
S. G. WILSON,	A. A. HODGE,

Professors in the Western Theological Seminary, Allegheny, Pa.

*From Rev. SAMUEL ROOSEVELT JOHNSON, D. D., Professor in General Theological Seminary (Prot. Ep.) New York.*

BURLINGTON, NEW JERSEY, April 2d, 1866.

Dear Sir:—I am desirous to see the recognition of the belief in God, of the belief in Christian faith, in the Constitution, and wherever it can suitably be introduced. I have flattered myself, with Bishop M'Ilvaine's view, that our great nation does substantially and largely declare itself a Christian nation; and also that God does not look so much at paper documents, as he does at the very Christianity which pervades the people. Still, we have been pointed at by many as being not committed to any religion whatsoever. I am one who would gladly relieve enemies of an ungracious opportunity, and friends of an oppressive and anxious thought.

Ever most truly and respectfully,

SAMUEL ROOSEVELT JOHNSON.

*From Rev. HENRY SMITH, D. D., Lane Theological Seminary, Cincinnati, Ohio.*

CINCINNATI, O., January 29th, 1866.

JOHN ALEXANDER, Esq.—Dear Sir:—I have no hesitation in saying, that I regard the object had in view, by the "National Association for the Amendment of the Constitution of the United States," exceedingly important; and the measures proposed, to secure the object, are in my judgment both wise and timely. I shall be glad to co-operate in any way in my power, in securing the end proposed.

I am very truly yours,

HENRY SMITH.

*From Rev. FRANCIS VINTON, D. D., Rector of Trinity Church, New York.*

TRINITY CHURCH, NEW YORK,

Feast of the Conversion of St. Paul, January 25th, 1866.

REV. T. P. STEVENSON, PHILADELPHIA—My Dear Sir:—It gives me satisfaction to know of the movement to procure an Amendment of the Constitution of the United States, which shall acknowledge God and our Lord Jesus Christ.

If such a fundamental recognition of HIM should be made by the people of this Country, it would be the token of His Presence, both now and always. It is gratifying to observe the pious acknowledgment of God on the public coins. Let the same acknowledgment find place in our Constitution, and we shall become, in principle, a Christian Nation.

Yours faithfully,

FRANCIS VINTON,

*From Rev. H. L. BAUGHER, D. D., Pres of Pennsylvania College (Lutheran) Gettysburg, Pa.*

PENNSYLVANIA COLLEGE, March 8th, 1866.

\*\*\*\* It is strange that the recognition of God the Father Almighty, and Jesus Christ, as the Ruler of the universe in this dispensation of mercy, should have been so long overlooked and neglected in the fundamental article of our government.

I rejoice in this movement, and feel that we cannot be safe as a nation, until the name of our God and Saviour is put into our Constitution, and recognized always and every where as the source of our power. Right gladly will I co-operate in this work, and hope and pray that it may meet with complete and abundant success.

Yours respectfully,

H. L. BAUGHER.

We cordially concur in the general views expressed by President Baugher,

M. L. STOEVEY,	E. A. MUEHLENBERG,
ALFRED M. MAYER,	M. JACOBS.

Professors in Pennsylvania College.

OFFICERS OF THE ASSOCIATION.—President—Rev. D. C. Eddy, D. D., Boston, Mass. Vice President—Hon. James Pollock, Philadelphia, Pa. Recording Secretary—Rev. J. G. Butler, D. D., West Philadelphia, Pa. Corresponding Secretary—John Alexander, Esq., 1935 Arch Street, Philadelphia. Treasurer—Samuel Agnew, Esq., 1126 Arch Street, Philadelphia. Executive Committee—Rev. J. Edwards, D. D., 1737 Filbert Street, Philadelphia; Rev. J. H. A. Bomberger, D. D.; Wm. Getty, Esq.; Thomas Watson, Esq.; C. Heiskell, Esq. Committee on Correspondence—Rev. T. P. Stevenson, Philadelphia, Pa.; Rev. W. W. Spear, D. D.; Rev. Prof. Steele.

This address has been on hand for some time, and would have been published but for the conviction that its effect might be injurious. We insert it now, however, with some remarks appended.

We dislike the expression "voting citizens" in the heading. It suggests voting as the chief means for carrying on the proposed reform; certainly not a very safe suggestion to put before our people at the present time. Besides, in the following sentence, the phrase in brackets is a dead fly in the ointment. "The Lord Jesus Christ (aside from all questions as to his divinity, his humanity, or his mission on earth) is the Ruler among the nations." We do not wish any imaginary being not divine, declared to be the king of this nation.

Moreover, the argument beginning with the third CONSIDER, is objectionable. It is founded on the false assumption that the Government as now constituted is the ordinance of God. This is directly in the face of our Testimony. The want of the proposed acknowledgments is fatal to the claim of the Government to that high distinction. It is to give it divine ordination and authority that we urge the amendments.

The plane of this movement is too low. Covenanters cannot co-operate on it without leaving their high vantage ground. We are glad to see such strong "expressions of approval and sympathy" as are appended, and only utter our wonder that these friends of the cause have been so long silent on the subject.

T. S.

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### CHRISTIANS RESPONSIBLE FOR FAITHFUL PREACHING.

MUCH has been said about the duty of ministers to preach the great doctrines of the gospel, and apply them pungently to the consciences of their hearers. Our own columns, at different times, have borne witness to our solemn convictions in regard to this subject. The cross of Christ is the power of God unto salvation; and the truths that cluster about the cross must be pressed on the attention of men, if they are to be saved. The minister who fails here, will make a total failure, so far as the great design of the ministry is concerned; while he who is faithful to his Lord in this regard, will see the fruit of his labors, here or hereafter.

But do the members of the church realize that they are, in a measure, responsible for the correct and faithful presentation of the convicting and humbling truths of the Bible, from week to week, by their ministers? Do they know and feel that it is in their power to incite their pastor to greater fidelity, or to hinder him from making full proof of his ministry?

Preaching is not like delivering lyceum lectures, where all the audience come together to be pleased, and amused with a willingness to take what little instruction may be conveyed to the mind by such a vehicle. It is not like making political speeches to a gathering which meets for the purpose of hearing its opinions ad-



## *Christians Responsible for Faithful Preaching.*

ed, and eager to applaud every good hit, On the contrar  
minister comes to an assembly of sinners, like himself, needing  
grace of God. Some of them, like himself, have begun the  
Christian life, but they need not only to be instructed and encour  
; they need also to be warned and perhaps rebuked. There  
others who are still enemies to God in their hearts. They  
st be made to see this fact, and to feel that repentance toward  
d, and faith toward our Lord Jesus Christ, are indispensable to  
vation. But who shall come before them with these solemn  
ths? Who shall dare to stand up before his fellow-men, and  
ow unto them their sins, while feeling his own unworthiness?  
et the minister of Christ must do thus or be recreant to duty.  
ere is where the strain comes. It requires courage, energy, grace,  
face an audience, and press on them needful but unwelcome truth.  
ow the question is, how can Christians aid their ministers? In  
two ways. First, by prayer. Let them pray before they go to the  
sanctuary, and while there, that the Holy Spirit may come down  
and fill their minister's heart with a holy flame of love. Thus he  
may be incited to prepare to preach the truth; and thus he may be  
emboldened to urge it on the souls of his hearers when he stands  
before them.

The other way is by well timed encouragement. There is a kind  
of sermons which always elicits marks of approbation, but these  
are not the most solemn and useful. They may be true, and in-  
structive, and good, but they do not grapple with the conscience,  
and humble the hearer in the dust. They are prepared with com-  
parative ease and are delivered with pleasure. But suppose your  
minister is oppressed with the weight of souls lying on his heart,  
and feels that the time has come for him to insist upon it that  
Christians must awake to new life, and that the impenitent must  
seek, without delay, the kingdom of God; and suppose his efforts  
in this direction are met with no signs of encouragement from his  
Christian hearers, how can he persevere? He feels the need of  
help; he longs for sympathy; but the men and women who are  
wont to speak to him with approbation of discourses which are pleas-  
ing, are silent in regard to those which are the utterance of a bur-  
dened spirit. What is the effect. In a little while, if he has not  
uncommon energy and piety, he will be discouraged, and feel that  
it is vain to hope for a work of grace. He feels that such efforts  
are thrown away, and that he is spending his strength for naught.  
The people are indifferent, even Christians are unmoved, and so  
the minister is in despair. He must wait for a more favorable sea-  
son.

Now what we would urge upon those who are anxious to have the  
preaching of the word made effectual, is, that they should be on the  
watch, to encourage the minister with words of approbation, when-  
ever they perceive that he is more than usually earnest and spirit-  
ual. Let others applaud him, if they will, for strains of eloquence,  
or flights of imagination, or force of argument, or wealth of learn-  
ing, or elegance of style, or force and propriety of utterance; such

applause is as common as it is useless. But when he comes with the truths that awaken and alarm and humble his hearers; and when he evidently feels every word he utters; when he is striving against nature, to do his Master's will, then give him your whole sympathy. Let him know that your heart rejoices on account of his faithfulness: encourage him by your timely words of approval. Such words have no element of flattery in them, but they will be a strengthening cordial to his soul. He will be led to persevere, in the same strain, till the truths of the gospel are made effectual to the pulling down of the stronghold of Satan.—*Boston Recorder*.

### RELIGIOUS RULERS.

A COMMUNICATION appeared lately in the columns of the *Christian Instructor*, reproving its Christian readers for voting for irreligious and immoral men for officers of the commonwealth. To us this has always seemed a strange fact, speaking very unfavorably of the professors of religion in the country. The writer makes some statements regarding the immorality of men in high places, and the untrustworthiness of Legislatures, which are startling, but we fear they are too true; at the same time he is himself a voter. It is one *small*, favorable sign of the times that there are some who see this great evil — the investing of wicked men with office, and by the votes of Christians. May they see further and more clearly. W.

“There must be a deference and honor to Christianity and Christian principle, and Christians must begin to demand and obtain for their religion a respect with which it has not heretofore been honored. Their votes must be withheld from candidates who fail to show a regard to the law of God, by living privately and acting publicly in an irreligious and godless manner. It is time that they who preach in their pulpits and swear around their communion table, that religion is the great good of the world, should quit proclaiming an opposite doctrine by their political affiliations and actions. If a blasphemer ought to be preached against, he ought to be voted against; if a drunkard ought to be denounced for his profligacy by the minister, he ought to be rebuked by the man. Yet it is too often the case that ministers and people will vote for men, to elevate them to responsible positions, well assured of their licentious habits, and then after those habits begin to interfere with official dignity or efficiency, they will pray to God to put a better spirit into the hearts of our rulers, and to deliver us from the iniquities of our legislators, who seem not to have the fear of God before their eyes. They vote for the enthronement of crime and then pray to be delivered from it, and thus both stultify themselves and insult the august Being whom they are to honor in all their ways and to whom they offer their supplications.

“We have so much faith in the potency of religion in our

country as to believe that earnest, co-operative action on the part of all Christians would compel men to consult their conscience and respect their opinions in the selection of men to fill responsible public positions.

"The political machinery of this country at the present day will not run without religious lubrication. Let the politicians understand that some man they propose to nominate and present to the people, as their candidate, will be condemned by the voice of the church, and they will not dare to so present him. If they understand that the pulpits and the religious press and the secular press, in hands of Christian men, and the whole moral influence of the country, will be against their man, they will be almost sure to withhold him and choose one less objectionable.

"Forney puts himself in opposition to the religion of the country; and if he be sustained, it will be because Christians have not unitedly left him and joined in denouncing his iniquity. No doubt there are hundreds of Christians in Philadelphia who have not stopped the *Press*, but who read it and allow it in their families as they did a year ago; and I see it in the hands of Christian men, and hear it praised by them as if it were a heroic champion of our holy religion. If the *Press* succeeds in its crusade, the infamy and the guilt of its support will be chargeable to Christians, who had either too little piety or self-respect to cast it aside and lift up their voices against it. So will it be in any similar case.

"The dissipation and general profligacy of our public men are alarming; and it seems to be a growing evil. Our Chief Executive is charged with being heated with wine so as to disgrace the country and imperil its great interests by his debauchery. We are told of Cabinet officers roistering around their cups and spending midnight hours amid the fumes of their inebriety. Many of the great men of the country have to transact their business in the morning, their inevitable after dinner disease incapacitating them for afternoon and evening duties. Saulsbury sits in sottish drunkenness in the Senate chamber, and M'Dougal disgraces the Senate by staggering on the street. Senators and Representatives together spend nights in debauch, and perform the most loathsome orgies in the midst of deliberations on measures on which depend the fate of the Republic. Brandy, wine, cards, bribery and all kinds of iniquity seem to control the country. Our State Legislatures, while composed of many valuable men, are without any consciences, and can be bought and sold in the interests of any iniquity that can produce an abundance of money. In our own State, a great centralizing and despotic monopoly has the Legislature just as a part of its machinery. Whatever it asks for is granted, because it accompanies its requests with gold. What the people ask for may be granted if there is no man or corporation to furnish money against them. And through all our public positions there is more or less of the same lamentable immorality, which disgraces our age and enlightenment, endangers

our most precious interests and provokes the righteous indignation of a holy God!

"Christians are far from being free from guilt in this matter. They have not watched as they ought to have done; they have not protested as they ought to have done; they have not resolutely given their influence against all men who showed a disregard for the plain principles of morality and religion. We excuse ourselves for having voted for Andrew Johnson, by saying we did not know his great failings. Yet we know he was only opposed to slavery on political grounds, for he told us so. He saw no moral evil — he saw no crime in human bondage, but he looked on the institution as being inimical to the struggling country. We voted for him, and we having then sowed the wind, now reap the whirlwind. Yet doubtless we were all more or less deceived, as we often are; for we recollect how grandly he used to speak against treason in the Senate in the dark days of our country, when treason was completing its schemes for its overthrow. When he talked about uniting the Stars and Stripes with the banner of the Cross, and conquering beneath that sign, a thrill of admiration went through the Christian heart of the whole country. When he said treason was a crime, we thought he had a regard for the law of God. But he has fallen. He has lost his crown, and the piety of the land to-day, instead of congratulating itself on having been an honored instrumentality in elevating him to a position that afterward got him the Presidency, feels ashamed and mortified, as if it had been an accomplice in committing some enormous guilt. It is our duty to try to recollect that we can hope for nothing from a man who has no moral principle. Our President should keep us reminded of this; and his Premier, who, having once charmed the world by holding up the claims of the Higher Law, now spends his sober hours in trying to get unwashed rebels back to power, and his remaining time in cursing Radicals and all who insist on security for the future. May God save the Republic."

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#### PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met per<sup>o</sup>adjournment, in Elizabeth, Pa., April 10th, at 2 o'clock P. M., 1866.

Twenty-seven members were present. R. J. Dodds, Missionary to Syria, being present, was chosen moderator.

Some congregations having neglected to take up collection for "Board of Church Extension" were instructed to take up said collection immediately. Ministers and delegates from vacancies were inquired at with regard to "pastoral duties," days of fasting, thanksgiving, &c., and answers were deemed generally satisfactory.

Presbyterial visitation was revived, and ministers assisting at

communions with such elder as can be procured, were directed to attend to it.

Commission appointed to organize Pittsburgh Congregation, reported, that they had organized the same, and installed in it three elders, viz.: Robt. Adams, Alex. Adams, and Robt. Glasgow. The congregation presented a call which had been moderated by direction of commission, upon Rev. A. M. Milligan, which was sustained as a regular gospel call.

New Alexandria Congregation, Clarksburg branch, &c., presented remonstrance against said call. Commissioners from Pittsburgh Congregation urging the call, were heard. Also, remonstrance read, and commissioners from New Alexandria against call were heard, when motion was made to present the call. After lengthy and earnest discussion with regard to the expediency of transporting Rev. Milligan, and the propriety of presenting the call, the motion was carried. The call was then presented to candidate and accepted.

Pastoral relation existing between Rev. A. M. Milligan and New Alexandria Congregation, &c., was dissolved, and Rev. T. M. Elder appointed to preach in New Alexandria on the first Sabbath of May, and declare it vacant.

Students of Theology of 4th year were taken upon trial for license, and Dr. Sproull and Rev. Hunter were appointed to give subjects to students.

Mr. J. R. M'Farland having finished his 3d year, was taken under care of Presbytery as 4th year student.

J. W. Sproull proceeded to deliver trial pieces for ordination, as follows: Lecture—Job 14 : 1-4. Sermon—Psalm 24 : 10, 1st clause.

Rev. William Slater preached ordination sermon from Jonah 2 : 1, in which he noted: I. The preacher. II. The place of preaching. III. The matter of his preaching.

R. J. Dodds offered ordination prayer, J. Galbraith gave charge to pastor, and A. M. Milligan to people.

J. W. Sproull's name was enrolled as constituent member of Presbytery.

Pastoral relation existing between Rev. T. M. Elder and Rehoboth Congregation was dissolved at the request of the pastor. Rev. Thos. Hannay is appointed to preach in the congregation and declare it vacant.

Rev. Hunter, Dr. Sproull and Mr. Jas. B. M'Kee, were appointed a committee to install Rev. A. M. Milligan in Pittsburgh Congregation, prior to the meeting of Synod, at convenience of the parties.

Dr. Sproull, Rev. Milligan and Alex. Adams, were appointed standing committee on supplies.

The trustees of Westminster College were authorized to sell college property, in conjunction with Allegheny Congregation in selling their church property.

**Extract from report of Committee on Finance:**

1. We find the Treasurer's account correct, and recommend it be published. As the amount of missionary money on hand is utterly inadequate to the work which ought to be done, and as many sums intended for mission labor in this Presbytery seem to have been diverted into other channels, all giving to this fund would send to Wm. Wills, Treasurer, Pittsburgh, and a liberal response is urgently needed.

2. In relation to the report of the Treasurer for Westminster College, we recommend: 1st. That the sum on hand for rents, namely: two hundred and fifty-four dollars and eight cents (\$254.08) be added to Presbytery's Educational Fund. 2d. That the bequest of Robt. and Mary Burnside, now on hands, namely: seven hundred and sixty-seven dollars and seventy-five cents (\$567.75), according to the will of the donors, invested in books, and that Dr. Sproull and Rev. A. M. Milligan be appointed to make proper selection.

T. M. ELDER, *Chairman.*

**TREASURER'S REPORT.**

*Wm. Wills, Treasurer, in Account with the Pittsburgh Presbytery:*

		Dr.
1865.		
Oct. 18.	For balance,.....	\$110 28
20.	Cash from Slippery Rock, per Dr. Sproull,.....	10 00
Nov. 1.	U. S. coupons and premium,.....	45 67
Dec. 8.	Cash from Oil Creek Congregation,.....	10 00
1866.		
Jan. 15.	Coupon of U. S. 7 $\frac{3}{8}$ Bond,.....	18 25
Mar. 19.	Cash from Mr. Robt. Wylie, of Harlinsburg, per Dr. Sproull,.....	10 00
April 9.	Cash from Young Ladies' Missionary Society of Allegheny Congregation,.....	50 00
		<hr/> \$254 50
1865.		Cr.
Oct. 18.	By cash paid Rev. A. J. M'Farland,.....	\$ 25 00
18.	" " T. Hannay,.....	24 00
19.	" " T. M. Elder,.....	40 00
19.	" " J. J. M'Clurkin,.....	37 50
19.	" " R. Z. Willson,.....	10 00
Dec. 8.	" " D. Reid,.....	37 50
1866.		
Mar. 13.	" " T. M. Elder,.....	35 00
		<hr/> \$209 00
April 9, 1866. Balance,.....		<hr/> \$ 45 20

Presbytery adjourned to meet in Allegheny, on third Tuesday October, at 10 o'clock, A. M. N. M. JOHNSTON, *Clerk.*

### PRESBYTERY OF THE LAKES.

THE Presbytery of the Lakes met at Cedar Lake, on Tuesday April 24. The opening sermon was preached by the retiring moderator, from 1 Tim. 4: 15. Rev. R. M. C. Thompson was chosen Moderator. Most of the time of the sessions was occupied in routine business. The following are items of more public interest. At his own request, Rev. I. Dodds was released from the pastoral charge of Garrison Congregation.

The traveling expenses of the members of Presbytery were apportioned among the congregations as follows:

Southfield, \$36.05; Miami, 25.75; 2d Miami, 19.44; Cedarville and Cincinnati, 12.36; Cedar Lake, 13.32; Rushsylvania, 8.24; Garrison, —; Novi, —; Lake Eliza, 6.18; Macedon, 6.18.

Rev. R. M. C. Thompson was appointed to preach at Decatur, Mich., six Sabbaths during the year.

The next semi-annual meeting of Presbytery is to be at Northwood, in the 2d Miami church, on the 3d Tuesday of October, at 7 o'clock, P. M.

N. R. JOHNSTON, *Clerk.*

### OHIO PRESBYTERY.

THE Ohio Presbytery met in Middle Wheeling church on the 4th of April. No business of public interest was before the court, except the installation of Rev. A. M'Farland as pastor of Middle Wheeling congregation. The committee appointed at last meeting of Presbytery to ordain J. C. K. Faris, reported that he was ordained and installed pastor of Muskingum and Tomica congregation on the 6th of December last.

A call from Londonderry congregation on Rev. J. A. Thompson was presented and accepted, and the installation is to take place on the first Wednesday of next October.

### AFFAIRS ABROAD.

AUSTRIA AND PRUSSIA.—Last month the reports from these nations were quite warlike. The proximate cause of controversy is the disposal of the Duchies of Holstein and Schleswig, which these two powers stole from Denmark, under the pretense of reinstating the Duke of Augustenberg, who, they affirmed, was their true proprietor. But, having succeeded in dispossessing Denmark, Prussia has determined to hold them both. Austria would give her Schleswig, but will not yield Holstein which she herself holds. What Prussia wants is a sea-port in the Northern Ocean. This is the immediate ground of quarrel, but there is a deeper one. Prussia is Protestant, and young—only a century and a half old, as a kingdom; Austria is old and Popish. They are rivals; and upon them lean the smaller German States, which will be absorbed by one or other.

*Later accounts are more peaceful. The probabilities are that*

there will be no war at this time between them. But there may be a collision at any time between

**AUSTRIA AND ITALY.**—Both these powers are fully armed, and Austria is concentrating troops in Venetia, which is the point of contest. Venetia was an independent power—and very ancient—until 1797, when Napoleon gave it to Austria by the treaty of Campo-Formio. Since that time, the Italians have mourned its fate, and, now since so much of Italy has been gathered into “The Kingdom of Italy,” the recovery of Venice has become a passion with all Italy. The people are even urging the Government to fight for it; the Government fully sympathizes with the popular feeling, and the contest cannot much longer be delayed. The certainty that war with Prussia would unite Italy with that power, is the main reason why Austria shows reluctance to push her controversy with Prussia to the last resort; and yet, if she engages in war with Italy it will make but little difference in this respect, if it be true, as is reported, that her two enemies have entered into a treaty. Whenever the war begins, Austria will have two great powers upon her, and here, again, is the secret of her concessions to Hungary and the Protestants. She cannot afford to lose their help in the day of war, and it is reported that she will have it. War, terrible war, is not far off in Europe.

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#### AFFAIRS AT HOME.

**THE PRESIDENT AND CONGRESS.**—Andrew Johnson still uses every effort to carry out his “Policy,” which is, substantially, to put down the true friends of the late slaves, and put up the late slaveholders and rebels. He has succeeded in winning to his policy, because it has all along been theirs, every copperhead in the North, and in addition a few ignorant or pliable Republicans. The point in dispute is as to the terms of entire Southern restoration. Johnson is in favor of admitting them without effective guarantees; Congress is not. The existence of this controversy brings out some other evidences of the imperfections of the Constitution as a political instrument. The radical question between the high contending parties is, whether the legislative power resides wholly in Congress, only partially checked by the President’s veto power; and of course, whether this Government is in part a monarchy, and that within its range, absolute, or half republican; for, if the *President* has the power to make peace, as he has undertaken to do, and to settle the terms of the re-admission of rebels, then in these most important departments he is king; more of a king than the King of England has been since James II. undertook by the abuse of the pardoning power to nullify the laws of England. The tendency of the Executive to exalt himself by doing even civil and political things as commander in chief, was seen in Lincoln himself, and we heartily sympathized with Wade and Winter Davis in their protest against some of Lincoln’s acts of this sort. Johnson has, however, made his “little finger thicker than his prede-



cessor's loins," and yet tries to hide behind him. If Congress yield, or if a pliant Congress is elected this fall, and the Supreme Court can be got to sanction "my policy," this country will have gone some distance in the direction of all preceding republics. We hope better things; but while the nation keeps up its rebellion against its rightful ruler, it will be hoping almost against hope.

**FREEDMEN.**—Generally, they seem to be employed and doing well. Mobs and riots in some places—Norfolk, Richmond and Memphis—show, however, that the South hates its former slaves as freedmen. Exceptions there are, but there are enough of the violent everywhere, probably, to bring them again into a state of semi-slavery, unless they are protected by the U. S. authorities. We fear the Civil Rights Bill in the hands of Johnson will not be found of so much use as its friends anticipated. Still, the Most High is on their side, and will plead their cause. There are praiseworthy efforts making by many denominations of Northern Christians for their education, and some even in the South.

#### OBITUARIES.

**DIED,** at Lisbon, N. Y., on the 9th Feb., 1866, **MARY SMITH**, a member of the Ref. Pres. Congregation of which her father, Mr. John Smith is an elder. Deceased was in the 34th year of her age. She made an early profession of faith, which she maintained with great constancy throughout life. She suffered with a consumptive ailment for upward of three years before her decease. During her illness she read the entire Scriptures nearly three times, and died, as she had lived, in the faith of her Redeemer's righteousness and in the hope of a blessed immortality.

**DIED,** at Cedar Lake, Dec. 21, 1865, **JOHN R. DUGUID**, in the 32d year of his age. His disease was consumption, that fell destroyer that almost always makes sure of its victim. He was preceded across the Jordan but a little over a year, by a beloved wife, a most excellent and Christian lady, and but a few months by a brother, a young man of very amiable character. J. R. lingered but a short time upon its banks, when he passed over to unite with them singing the song of Moses and the Lamb. These were all members and ornaments of our little congregation. "Help, Lord, for the godly man ceaseth."

Com.

#### BOOK NOTICES.

From Robert Carter and Brother, 530 Broadway, New York

**NELLIE'S STUMBLING BLOCK.** By Alice Gray. pp. 246.

**THE OLD PICTURE BIBLE.** By the Author of Doing and Suffering. pp. 312.

These are both interesting of their kind. The first illustrates the evil of a violent temper, and the proper treatment of it. The second explains the pictures found in an old Bible, furnishing useful Scripture lessons. We recommend both to our young readers. For sale by Davis, Clarke & Co., Wood Street, Pittsburgh.

# THE Reformed Presbyterian and Covenanters.

VOL. IV.      JULY AND AUGUST, 1866.      Nos. 7, 8.

## MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

### SESSION XXXVII.

ROCHESTER, N. Y., May 23, 1866, 10 A. M.

The Synod of the Reformed Presbyterian Church met according adjournment, and was constituted with prayer by the Moderator. Members were ascertained, and are as follows:

#### NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
C. K. Milligan,*	Henry O'Neill,	First, New York.
Drew Stevenson,	Hugh Carlisle,	Second, New York.
E. W. Sloane,	W. F. Bell,	Third, New York.
F. Boggs,	Alex. Wright,	Brooklyn.
G. Carlisle,		First, Newburgh.
H. Thompson,		Second, Newburgh.
I. Shaw,	W. Park,	Coldenham.
J. Williams,*	James Frazer,	White Lake.
K. Bayles,†	R. S. Orr,*	Kortright.
L. Kennedy,*		Bovina.
M'Allister,		Walton.
N. Graham,		Boston.
O. Beattie,		Ryegate and Barnet.
P. Willson.		

#### PHILADELPHIA PRESBYTERY.

P. Stevenson,	John Wright,	First, Philadelphia.
Q. Wylie,	James M'Knight,	Second, Philadelphia.
R. Sharp,†	Alex. Mackie,	Third, Philadelphia.
S. Willson.		
T. Johnston,*		Baltimore.
U. Armour.		

Not present at the constitution of the Court.  
*Organized since last meeting.*

† Ordained since last meeting.

## ROCHESTER PRESBYTERY.

Minist'ers.	Ruling Elders.	Congregations.
R. D. Sproull,	James Campbell,	Rochester.
S. Bowden,	D. M'Millan,	York.
M. Wilkin,	John Hunter,	Sterling.
	John M'Clure, §	Syracuse.
	John M'Cullough,	Lisbon.
		Ramsey, C. W.
R. Shields,†		
D. Scott,		

## PITTSBURGH PRESBYTERY.

T. Sproull,	D. Gregg,	Allegheny.
A. M. Milligan,	Robert Glasgow,	Pittsburgh†.
J. W. Sproull,†	R. C. M'Kee,	Monongahela.
J. Galbraith,	W. Dean,	Union.
Joseph Hunter,	Henry Dean,	Wilksburg.
J. C. Smith,	M. Stewart,	Slippery Rock, &c.
S. Sterrett,		Jackson, &c.
A. J. M'Farland,	Joseph M'Giffin,	Salem.
N. M. Johnston,*		Little Beaver.
D. Reid,		Oil Creek.
	W. Magee,	Oil City.†
	John George,	Miller's Run.
J. Crozier,		
R. J. Dodds, Miss. in Syria.		

## OHIO PRESBYTERY.

J. C. Boyd,	Utica and Sandusky.
A. M'Farland,	{ Jonathan's Creek and
J. C. K. Faris,†	{ Middle Wheeling.
J. A. Thompson,	Muskingum & Tomica.

## LAKES PRESBYTERY.

J. L. M'Cartney,	Cornelius Jamison,*	First, Miami.
W. Milroy,	D. Boyd,	Second, Miami.
J. S. T. Milligan,	W. M'Donald,	Southfield.
P. H. Wylie,		{ Rushsylvania.
B. M'Cullough,	G. M'Carrol,	{ Macedon.
H. H. George,	{ John Gray,	Novi.
	Josiah Gamble,	Cedarville.
J. French,		Cincinnati.
N. R. Johnston,		Garrison.
J. Dodds.		Cedar Lake.

## ILLINOIS PRESBYTERY.

J. Wallace,	Hugh Matthews,	Old Bethel.
J. Stott,		Princeton.
J. M'Cracken,		St. Louis.
D. S. Faris,	Joseph Patton,	Bethel.
W. F. George,		Church Hill.
D. J. Shaw,*		Bloomington.

\* Ordained since last meeting.  
 † Organized since last meeting.

\* Not present at the constitution of the Court.  
 ‡ Until May 28th, from that date Jas. M'Clure  
 his alternate.

IOWA PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. M. M'Donald,	J. T. Montgomery,	Sharon.
R. B. Cannon,		Rehoboth.
C. D. Trumbull,	T. M'Connell,	Lind Grove.
S. M. Stevenson,		Washington & Amboy.

*Absentees.*—J. M. Johnston, R. Reed, J. J. M'Clurkin, T. M. Elder, W. Slater, T. Hannay, H. P. M'Clurkin, R. M. C. Thompson,† A. C. Todd, J. Middleton, W. W. M'Millan, R. Johnston, D. M'Kee, R. Hutcheson, J. Love, J. Neil, and J. Beattie, Missionary in Syria.

CONGREGATIONS NOT REPRESENTED.

*New York Presbytery*—Topsham, Craftsbury.  
*Philadelphia Presbytery*—Conococheague.  
*Rochester Presbytery*—Toronto, C. W., Glengary, C. W.  
*Pittsburgh Presbytery*—Brookland, &c., Springfield, Rehoboth & Pine Creek, New Alexandria.  
*Ohio Presbytery*—Salt Creek, Londonderry, Brownsville.  
*Lakes Presbytery*—Lake Eliza.  
*Illinois Presbytery*—Elkhorn, Stanton, Olathe (Kansas).†  
*Iowa Presbytery*—Vernon, Grove Hill, Maquoketa, Davenport, Kossuth,† Albia.†

The rule requiring the calling of the roll in the election of Moderator and Clerk was suspended, and, on motion, R. J. Dodds, Missionary to Syria, was appointed Moderator; R. Z. Willson was continued Clerk, and H. H. George, Assistant Clerk. Reasons of absence at last meeting were sustained.

H. H. George, R. Z. Willson and D. Gregg were appointed a Committee on Unfinished Business, and the minutes referred to them for examination.

*Resolved*, That the hours of meeting be from 9 A. M. to 12 M., and from 3 to 5½ P. M., and that the half hour from 11½ to 12 M. be spent in devotional exercises, according to the order we have heretofore used.

The Clerk was directed to draw an order in his own favor, for the sum of fifty dollars (\$50), the same to be drawn from the Literary Fund.

*Resolved*, That the rule requiring this Court to meet on the fourth Tuesday of May be repealed, and that Synod meet hereafter on the fourth Wednesday of May, at 10 A. M., and that when this Synod adjourns from its present sessions, it will adjourn to meet in Allegheny on the fourth Wednesday of May, 1867, at 10 A. M., and that the Synodical sermon be preached on that day at 7½ P. M.

On motion, George M'Carroll, elder from Novi congregation, was admitted to a seat, his certificate not being present, owing to the absence of the Moderator of the session.

D. M'Allister was appointed the Moderator alternate to preach the Synodical sermon at the next meeting of Synod.

Adjourned with prayer to meet at 3 P. M.

SAME PLACE, 3 P. M.

Synod met and was constituted with prayer. All the members present. Minutes read and approved. Kennedy and Williams appeared.

† Ordained since last meeting.

† Organized since last meeting.

The Moderator appointed the following Standing Committees:

*On Presbyterian Reports.*—J. M. Beattie, A. J. M'Farland, D. Boyd. *On Discipline.*—J. C. Boyd, A. M. Milligan, J. Gray. *On Missions.*—W. F. George, A. M'Farland, H. Carlisle. *On Theological Seminary.*—J. W. Shaw, J. Dodds, J. M'Giffin. *On Signs of the Times.*—D. Scott, J. Crozier, J. Wright. *On Foreign Correspondence.*—J. R. W. Sloane, J. Wallace, J. George. *On Finance.*—S. Sterrett, R. B. Cannon, D. Gregg.

*On Presbyterian Records.*—*New York Presbytery*, M. Wilkin, D. Reed, J. Gamble. *Philadelphia Presbytery*, J. M. M'Donald, J. W. Sproull, W. M'Donald. *Rochester Presbytery*, S. Carlisle, T. P. Stevenson, H. Dean. *Pittsburgh Presbytery*, J. R. Thompson, W. Graham, G. M'Carroll. *Ohio Presbytery*, J. O. Bayles, D. S. Faris, W. Magee. *Lake Presbytery*, J. M'Cracken, R. J. Sharpe, J. Campbell. *Illinois Presbytery*, D. M'Allister, J. A. Thompson, H. Matthews. *Iowa Presbytery*, P. H. Wylie, J. B. Williams, J. T. Montgomery.

Papers were received and numbered as follows: No. 1. Report of Treasurer of Domestic Missions. No. 2. Report of Treasurer of Theological Seminary. No. 3. Report of Illinois Presbytery.

Nos. 1 and 2. Referred to Committee on Finance.

No. 3. Laid on the table for the present, and the hearing of the reports of Presbyteries made the order of the day for Friday morning.

The Committee on Unfinished Business reported. Report accepted. The first paragraph was adopted, and the rest was laid on the table for the present.

W. F. George laid on the table twenty-five dollars from the estate of M. K. Mawhinney, for the cause of the freedmen. Referred to the Committee on Finance. J. C. Boyd laid on the table three hundred and fifty dollars in U. S. bonds, to be credited to G. B. and to be disposed of as Synod may direct. Referred to Committee on Finance.

No. 4. The Report of Treasurer of Synod was received and referred to the Committee on Finance.

S. Bowden laid on the table a communication from the majority Synod in Scotland, and also one from the General Assembly of the Free Church of Scotland. Referred to the Committee on Foreign Correspondence.

The Board of Foreign Missions reported. The report was read and referred to the Committee on Missions.

The report of the Committee on Unfinished Business was taken up and considered item by item for adoption. As adopted it is as follows:

The Committee on Unfinished Business report:

That they have examined the minutes of the last meeting of Synod and find them neatly and correctly transcribed, and recommend that they be approved and signed by the Moderator and Clerk.

They also report the following items of Unfinished Business:

Item 1. Report of the Committee on the Signs of the Times. (Ref. *Proceedings and Conv. p. 195.*)

- Item 2. Clerk directed to prepare and have printed, form for statistics for  
of Presbyteries. (*ib.* p. 197.)
- Item 3. Clerks of Presbyteries directed to notify congregations of the in-  
creased remuneration of unsettled ministers and licentiates. (*ib.* p. 204.)
- Item 4. Committee to prepare and publish a circular in relation to a Sus-  
tention Fund. (*ib.* p. 212.)
- Item 5. Deputation to visit Europe and solicit funds for education of the  
orphaned. (*ib.* pp. 213, 214.)
- Item 6. Board of Church Extension. (*ib.* p. 214.)
- Item 7. Delegates to Ref. Presbyterian Synod in Ireland. (*ib.* p. 220.)
- Item 8. Board of Education. (*ib.* pp. 214, 236.)
- Item 9. Congregations directed to lift collections for the Church Exten-  
sion Fund. (*ib.* p. 221.)
- Item 10. Committee to visit the President. (*ib.* p. 221.)
- Item 11. Delegates to Ref. Pres. Gen. Synod, and U. P. Gen. Assembly.  
(*ib.* p. 223.)
- Item 12. Directions to sessions and others in relation to notes for the  
Endowment Fund. (*ib.* pp. 224, 235.)
- Item 13. Presbyteries to examine into and report in reference to salaries  
of pastors. (*ib.* p. 235.)
- Item 14. Committee to obtain subscriptions to the Endowment Fund.  
(*ib.* p. 237.)
- Item 15. Professors to publish an appeal urging the duty of persons to  
vote themselves to the ministry. (*ib.* p. 237.)

Respectfully submitted,

H. H. GEORGE, *Chairman.*

Item 1. The Committee on the Signs of the Times will be  
ready to report to-morrow morning. Item 2. Directions  
to the Clerk. Attended to. Item 3. Attended to. Item 4. At-  
tended to. Items 5 and 6. Laid on the table for the present.  
Item 7. Delegation to the Irish Synod reported verbally. The  
report was accepted. Items 8 and 9. Laid on the table for the  
present. Item 10. Not attended to, for reasons deemed satisfactory.  
Item 11. The delegate to Ref. Pres. Gen. Synod reported that he  
did attend to the duty assigned him. The delegate to the U.  
P. General Assembly stated that that body does not meet until  
next week. Item 12. Laid on the table for the present. Item 13.  
Not attended to by the Presbyteries of New-York, Philadelphia,  
Chester and Pittsburgh. The Presbyteries were re-directed to  
attend to this matter and report to the next meeting of Synod.  
Item 14. Laid on the table for the present. Item 15. Professors  
prepared a circular. Attended to.

A special Committee, consisting of J. R. Thompson, R. D.  
McColl and Robert Glasgow, was appointed to report on the sub-  
ject of Temperance.

While a resolution in relation to a testimonial to the family of  
Rev. James McKimney was under discussion, Synod adjourned  
with prayer to meet to-morrow at 9 A. M.

SAME PLACE, Thursday, May 24, 9 A. M.

Synod met and was constituted with prayer. All the members  
were present. J. C. K. Milligan and N. M. Johnston appeared.  
Minutes read, amended and approved. Papers were received and  
considered as follows: No. 5. Petition of session of Union Congre-

gation. No. 6. Report of Iowa Presbytery. No. 7. Protest of Spears and others from Lakes Presbytery.

It was, *Resolved*, That a special Committee on the subject of marriage be appointed. S. O. Wylie, S. Bowden, J. Galbraith and M. Stewart are that committee. Paper No. 5 was referred to that committee. No. 6 was laid on the table for the present. No. 7 was referred to Committee on Discipline.

J. M. McDonald laid upon the table \$500 from Samuel M'Ilhenny for the Freedmen's Mission, one half for the Mission at Natchez, and the other half for the Mission at Washington. The money was placed in the hands of D. Gregg for the Treasurer. J. Stott laid on the table \$50, a bequest to the Theological Seminary from the late Sarah M'Intire. It was, on motion, appropriated to the Endowment Fund, and placed in the hands of the Treasurer of the Theological Seminary.

The Board of Domestic Missions reported. The report was read and referred to the Committee on Missions.

The Presbyteries of the Lakes and Pittsburgh had leave to sit during the session of Synod.

The subject under discussion last evening was resumed. It was

*Resolved*, 1. That in view of the eminent services of the Rev. James M'Kinney in disseminating and maintaining Reformation principles in this land, a testimonial be presented to the surviving members of his family. 2. That S. Carlisle, A. Bowden and James Wiggins, No. 90 Warren street, New York, be a committee to receive and invest the funds that may be raised for this purpose. Such sums to be forwarded to the committee on or before Oct. 1st, 1866.

*Resolved*, That a special committee be appointed to report in reference to the proposed Christian amendments to the Constitution of the United States. Said committee to report at its earliest convenience. J. Wallace, M. Wilkin and T. M'Connell are that committee.

*Resolved*, That the Moderator be requested to deliver an address upon Syria and the Syrians, to the members of Synod and others, on Monday evening, at 7½ o'clock.

The Committee on the Signs of the Times reported. The report was read and accepted. While the motion for filling the blanks was pending the hour for devotional exercises arrived. After spending half an hour in devotional exercises Synod had a recess until 3 P. M.

SAME PLACE, 3 P. M.

After recess Synod came to order. All the members present, except J. M. Willson, absent on account of indisposition. Minutes read, amended and approved.

The Philadelphia Presbytery had leave to sit during the sessions of Synod.

Papers were received and numbered as follows: No. 8. Report of New York Presbytery. Laid on the table for the present. No. 9. Memorial of the session of Slippery Rock congregation. Read *and laid on the table* for the present. No. 10. Memorial of some members of the Church in Pittsburgh and Allegheny. So much

as refers to the publication of banns, referred to the Committee on Marriage, and the rest laid on the table. No. 11. Memorial of session of Salem congregation. Read and referred to the Committee on Discipline. No. 12. Report of Lakes Presbytery. Laid on the table for the present. No. 13. Letter from the Synod of the Reformed Presbyterian Church in Scotland. Read and referred to the Committee on Foreign Correspondence.

Item 6 of Unfinished Business taken up. The Board of Church extension reported. The report was read and laid on the table for the present. The report of their Treasurer, which accompanied it, was referred to the Committee on Finance.

T. P. Stevenson presented some queries referring to the relation of unsettled ministers to Presbyteries, which were referred to the Committee on Presbyterian Reports.

The Board of Superintendents of the Theological Seminary reported. The report was read and referred to the Committee on the Theological Seminary.

The consideration of the report of the Committee on the Signs of the Times was resumed. It was

*Resolved*, That the report, together with the appointment of the days to be observed for Thanksgiving and Fasting, be placed in the hands of a commission of this court, with full power to act in the premises. Said commission consists of Professors T. Sproull and J. M. Willson, A. M. Milligan, D. Gregg and H. Dean.

J. C. K. Milligan presented the following preamble and resolution, which were adopted, and a special Committee, consisting of S. O. Wylie and D. Scott, was appointed to carry the resolution into effect.

*Whereas*, The laws of Synod are scattered through the minutes of many years, and consequently are largely inaccessible and therefore inoperative; therefore,

*Resolved*, That a Committee be appointed to make a Collection and Digest of these laws, and report to Synod at its next meeting, that it may be published in future editions of the Book of Discipline.

Report of the Board of Church Extension and Item 9 of Unfinished Business were taken up. The report was considered paragraph by paragraph for adoption. While this subject was under consideration, Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE, Friday, May 25, 9 A. M.

Synod met and was constituted with prayer. All the members present except J. M. McDonald and J. M. Willson, still indisposed. W. P. Johnston appeared and took his seat. Minutes read, amended and approved. Papers received and numbered as follows:

No. 14. Report of Pittsburgh Presbytery. Laid on the table for the present. No. 15. Memorial of Wm. S. Rentoul on the subject of a revision of the Psalms. Read and laid on the table for the present. No. 16. Report of Philadelphia Presbytery. Laid on the table for the present. No. 17. Report of Ohio Presbytery. Laid



on the table for the present. No. 18. Report of Rochester Presbytery. Laid on the table for the present.

The Board of Education reported. The report was read, laid on the table for the present, and made the order of the day for this afternoon. Order of the day called for—the hearing of Presbyterial Reports. No. 8. Report of New York Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 16. Report of Philadelphia Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 18. Report of Rochester Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to missions, which was referred to the Committee on Missions. No. 14. Report of Pittsburgh Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 17. Report of Ohio Presbytery. Read and referred to Committee on Presbyterial Reports. No. 12. Report of Lakes Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to the amendments to the U. S. Constitution, which was referred to the committee on that subject: except also, so much as relates to systematic beneficence, which was referred to a special Committee on that subject, consisting of J. C. Smith, J. S. T. Milligan and H. Dean. No. 3. Report of Illinois Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to pastors' salaries, which was referred to the Committee on Systematic Beneficence. No. 6. Report of Iowa Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to pastors' salaries, which was referred to Committee on Systematic Beneficence.

*Resolved*, That the Committee on Missions be instructed to report in reference to the organization of congregations in Washington and Natchez.

The consideration of the report of the Board of Church Extension was resumed. After some discussion the report was again laid on the table for the present.

Item 14 of Unfinished Business was taken up. The Committee to increase the Theological Seminary Endowment Fund reported. The report was read, accepted and adopted. It is as follows:

ROCHESTER, N. Y., May 25, 1866.

*To the Synod of the Reformed Presbyterian Church now in session.*

The Committee appointed at the meeting of the Synod in Utica, Ohio, last year, to obtain subscriptions in cash to the Endowment Fund of the Theological Seminary, respectfully report:

That shortly after their appointment they ascertained the condition of this fund to be about as follows:—

\$5,000 00	in hands of Mr. Wm. Brown, Treasurer, invested in 5 per ct. Water Loan of the City of New York.
11,200 00	in hands of Mr. Gregg, Treasurer, invested in United States securities.
1,050 00	in hands of Mr. Gregg, invested in notes of hand, or judgment notes.
<u>\$17,250 00</u>	<i>total.</i>

Besides which there were in the hands of Mr. Gregg of the notes given for this fund, about \$1,400.00.

The amount of notes of this kind in the hands of sessions and others, was estimated at about \$5,000.00.

Taking the present salaries of the Professors of the Seminary, and the incidental expenses, as the basis of the required income, it was proposed to endeavor to induce the makers of the notes of hand to pay these off, and to raise subscriptions, in cash, of say \$10,000 to \$12,000; thus to make the total investment of this fund, say \$35,000.00. To this some subscriptions were obtained contingent upon the whole being raised.

The plan proposed did not entirely meet the views of all the members of the Committee; but it was found to be impracticable to get the Committee or a majority of them together for a conference upon the subject until the present meeting of Synod: when it was found that some of the members had been able to collect something, and that all were agreed upon the great importance and indeed the absolute necessity of completing the work begun so long since. The amount thus collected and paid to the Treasurer is \$34.375—and the makers of notes to the extent of about \$1,600, were induced to pay them in full—of this amount about \$1,000.00 appears in the Treasurer's Report just presented—about \$600.00 having been paid since it was prepared.

The Committee are now of opinion that this work *can* be done; but it is a work of time and patient and faithful labor—and to this end recommend the continuance of the Committee, substituting in the place of James Brown, Rev. H. H. George; of David Wallace, (resigned,) Rev. J. C. Boyd, and of Robert Dodds, Rev. J. Galbraith—and further, that Synod resolve to persist in the endeavor for the accomplishment of this matter until it is done.

In reference to the notes given for the fund and not yet paid, the Committee recommend, that as at the time these notes were given it was understood that the makers of them should pay them at their own convenience (however they may be *drawn*), that Synod direct the Committee not to press unduly the payment of these notes, but at the same time to present the importance of their being paid as rapidly as possible; as this is in a high degree necessary to the success of the scheme.

All which is respectfully submitted on behalf of the Committee.

WALTER T. MILLER, *Chairman*.

Synod, after spending half an hour in devotional exercises, had a recess until 3 P. M.

SAME PLACE, 3 P. M.

After recess Synod came to order. All the members present, except J. S. T. Milligan, Smith, Gray and J. M. Willson, the two last on account of indisposition. Minutes read, amended and approved.

The order of the day for this afternoon was postponed until Monday morning.

Report of Committee on Church Extension was taken up. Smith appeared. After some discussion the report was adopted. It is as follows:

NEW YORK, May 21, 1866.

*To the Synod of the Reformed Presbyterian Church to meet in Rochester, N. Y., May 23, 1866.*

The Board of Church Extension respectfully report: That the Board was fully organized June 7, 1865, by the appointment of Rev. J. R. W. Sloane as *President*, and Rev. J. C. K. Milligan, Secretary; Mr. Walter T. Miller having been previously appointed Treasurer by Synod.

The Board caused a notice of its organization and of its readiness to receive funds to be published in the *Reformed Presbyterian and Covenanter* for July and August—subsequently a plan of operations was agreed upon, a circular prepared, and copies in considerable numbers distributed throughout the Church, together with an appeal to the brethren to take an interest in the work. This circular was published in the periodical for September, and at the same time an appeal for funds.

In October a formal application for assistance was made to the Board from the congregation at Olathe, Kansas—and subsequently a less formal but no less urgent one from Rev. John Crozier, on behalf of the society at Indianapolis, and sanctioned by the Central Board of Domestic Missions.

The funds received not being sufficient to meet these demands, a second appeal was issued in February. About this time Mr. William M'Gee, of the congregation of Oil City, Pa., visited New York, and applied to the officers of the Board for assistance for that congregation—lack of means and prior applications compelled the denial of his request. Subsequently Mr. Crozier having made successful personal appeals throughout the Church, his application was considered withdrawn; and that from Olathe temporarily so, for reasons connected with a proposed change of the location of their proposed church edifice; and a formal and regularly approved application having been received from the Oil City Congregation it was considered, and the sum of five hundred dollars was appropriated to that congregation as assistance in their church enterprise.

The Board has received contributions from two individuals, and eighteen congregations—less than one-third of the whole number of congregations in the Church.

The total receipts have been.....	\$795 30
The total expenditures (for stationery, printing, postage, &c.,)	
have been.....	74 10

Net amount of funds at the disposal of the Board.....	\$721 20
Of this there has been appropriated to Oil City Congregation.....	500 00

Now on hand and unappropriated.....	\$221 20
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In conclusion, the Board are deeply convinced that the work with which they have been entrusted is one of vital importance to the interests of the Church, and that it is on all accounts desirable that every congregation should contribute liberally to its funds.

There will undoubtedly be important enterprises started, and some have been retarded by the financial results of the war; and we should be ready to meet their requirements: this may easily be done, if the members of Synod will charge themselves with the responsibility of calling the attention of their respective congregations to the matter.

The Board was organized in order to give assistance more promptly and systematically to weak congregations, and to obviate the necessity for the consumption of time and money in making personal appeals to congregations and individuals; and the Board are unanimously of the opinion, that unless this practice is discontinued entirely, and unless Synod can devise some means by which the contributions of the Church for these purposes shall pass through this Board, and the great majority of the congregations be induced to contribute liberally, the continuance of this Board will be an injury, and not a benefit to the Church; and would recommend that it be discontinued. The *Treasurer's Report* is submitted herewith.

PRESIDENT.

*Resolved*, 1. That the Committee on Finance be instructed to make estimates of the amounts needed by the respective schemes of the Church for the ensuing year, and to embody the same in their report. 2. That the several Boards be directed to include such estimates henceforth in their annual reports.

J. S. T. Milligan appeared.

The Committee on the Records of the Lakes Presbytery reported that they are correctly kept. Report accepted and adopted.

The Committee on the records of the Rochester Presbytery reported that they are correctly kept. Report accepted and adopted.

The Committee appointed at last meeting in reference to the traveling expenses of this meeting of Synod, reported. Read and laid on the table for the present.

The Report of the Committee on Missions was made the order of the day for Monday afternoon.

No. 14. The memorial of W. S. Rentoul, relating to a revision of the Psalms, was taken up, and it was

*Resolved*, That in the judgment of this Synod, it is inexpedient to take any action upon this subject at present.

Five dollars were laid on the table, from John Gillies, Vt., to be disposed of as Synod may direct. On motion, this sum was appropriated to the Endowment Fund.

*Resolved*, That it is the sense of Synod that there will be no afternoon session to-morrow.

Adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE, Saturday, May 26, 9 A. M.

Synod met and was constituted with prayer. All the members present except Carlisle, N. R. Johnston, Shields and J. M. Willson, still absent by indisposition. The minutes were read, amended and approved. N. R. Johnston and Shields soon appeared.

The certificate of the delegate—Rev. John Gaston—from the General Synod of the Reformed Protestant Dutch Church, to this court, was received. On motion, the delegate was heard, and the Moderator and a member of the court responded. It was

*Resolved*, 1. That Synod has heard with lively and profound interest the satisfactory address of the delegate of the Ref. Prot. Dutch Church, and reciprocate the kind salutations of that body. *Resolved*, 2. That Rev. David Scott be appointed our delegate to the Gen. Synod of the Ref. Prot. Dutch Church at its next sessions. J. C. K. Milligan his alternate.

Rev. Dr. Sproull was added to the delegation to the United Presbyterian General Assembly.

The Committee on the Records of the New York Presbytery reported them correctly kept. Report accepted and adopted.

The Committee on the Records of the Philadelphia Presbytery reported them correctly kept. Report accepted and adopted.

The Committee on the Records of the Iowa Presbytery reported them correctly kept. Report accepted and adopted. The Committee on the Records of the Illinois Presbytery reported them correctly kept. Report accepted and adopted. The Committee on the Records of the Ohio Presbytery reported that the records had not been put into their hands. Report accepted and adopted.

The report of the Committee on Traveling Expenses was taken up, and after some discussion was again laid on the table for the present.

The certificate of the delegate from the Reformed Presbyterian General Synod—Rev. Andrew Gifford Wylie—was received. On motion, the delegate was heard, and the Moderator responded.

The following resolution, after some remarks, was adopted :

*Resolved*, That Synod has heard with interest the address of the delegate of the General Synod of the Reformed Presbyterian Church ; that they cordially reciprocate its sentiments of Christian kindness and fraternal regards, and that, in order to continue this mutual Christian intercourse, a delegate be appointed to attend the next meeting of that court.

Rev. J. R. W. Sloane was appointed our delegate to the Reformed Presbyterian General Synod at its next meeting.

The following resolutions were adopted :

*Resolved*, 1. That a Committee be appointed to take into careful consideration the whole subject of Covenanting, and report at the next meeting of Synod. Revs. D. Scott, T. Sproull, J. Stott, W. Milroy, A. M. Milligan, J. M. Willson, and elders H. Dean, W. Magee and D. Gregg, are that Committee.

*Resolved*, 2. That the form of covenant laid on the table by the delegate from the General Synod of the Reformed Presbyterian Church be referred to that Committee.

The rule requiring the spending of half an hour in devotional exercises was suspended for the present, and the report of the Committee on Traveling Expenses was taken up and adopted. It is as follows :

The Committee appointed at last meeting of Synod to ascertain the total traveling expenses of the present meeting, and distribute the expenses *pro rata* among the Presbyteries, report that we have received returns of expenses from forty-four members of Synod, representing thirty-four congregations.

The total expense, as near as can be estimated, is about \$2,000.

The number of communicants reported last year is 7,647.

The average amount required of each on the plan proposed, is nearly forty-seven cents. We have taken thirty cents for convenience, as our estimates are of necessity only approximate.

The following table shows the membership in each Presbytery and the rateable amount assigned to each :

New York Presbytery, number of communicants,	1,928	Am't assigned,	\$578
Philadelphia       "       "       "       "	636	"       "	190
Rochester       "       "       "       "	538	"       "	161
Pittsburgh       "       "       "       "	1,764	"       "	529
Ohio       "       "       "       "	492	"       "	147
Lakes       "       "       "       "	705	"       "	211
Illinois       "       "       "       "	840	"       "	252
Iowa       "       "       "       "	744	"       "	223
	7,647		\$2,291

We recommend the following preamble and plan for a Synodical Traveling Fund :

*Whereas*, The meeting of Synod is for the transaction of business in which the whole Church has an interest, and not merely individual members ; and,

*whereas*, the expense attending Synod has chiefly fallen upon the pastors and constituent members of Synod, who in most instances are not able to bear it, and even in those cases where congregations have paid traveling expenses the burden has fallen unequally upon the churches; and, *whereas*, the voluntary plans formerly tried to raise a traveling fund have not been successful, Synod adopts the following plan:

1st. The whole amount of traveling expenses being ascertained at each meeting, shall be distributed *pro ratu* among the several Presbyteries, the basis of distribution being the number of communicants reported in the statistical table of the previous Synod.

2d. It shall be the duty of Presbyteries to assign this expense in the same proportion to each of the congregations under their care, and to direct them, as they are hereby directed, to raise the amount assigned and forward it to Synod's Finance Committee.

3d. The Finance Committee shall distribute this fund to the members of Synod on the basis of the actual expenses incurred in attending Synod.

4th. The Clerk of Synod shall provide that every member of Synod immediately after its constitution may be furnished with a blank return for his expenses. Respectfully submitted, J. M'CRACKEN, *Chairman*.

The rule requiring Synod to meet at 3 P. M. was suspended, and Synod adjourned with prayer to meet on Monday at 9 A. M.

SAME PLACE, Monday, May 28, 9 A. M.

Synod met and was constituted with prayer. All the members present except Armour, Bowden, Frazer, B. M'Cullough, Mackie, Magee, M'Clure, J. W. Shaw, Sharp, T. Sproull, Williams, and J. M. Willson, still indisposed. Sharp, Williams and Mackie soon appeared. Minutes read and approved.

*Resolved*, That the time set apart for devotional exercises be spent in special importunity for the outpouring of the Holy Spirit, and that, after the adjournment of this court, a portion of time, under the direction of sessions, be devoted to this purpose in our respective congregations.

The subject of the amendments to the Constitution of the United States was made the order of the day for to-morrow.

A Committee, consisting of D. J. Shaw, A. Stevenson and A. Wright, was appointed to request a copy of the sermon preached last evening by J. R. W. Sloane.

The Committee on Foreign Correspondence was directed to prepare a letter to the Irish Synod.

A communication was received from the Rev. T. Hannay, a constituent member of this court. It was referred to a special Committee consisting of Professors Sproull and Willson, and D. Gregg. T. Sproull, Magee, B. M'Cullough, J. W. Shaw and Bowden appeared.

Item 5 of Unfinished Business was taken up. The delegation to visit Europe reported. The report was read, accepted, and re-committed for completion.

The order of the day was called for—the report of the Board of Education. It was considered article by article for adoption. While the first article was under consideration, the hour for devotional exercises arrived. Synod, having spent an hour in devotional exercises, had recess until 3 P. M.

SAME PLACE, 3 P. M.

After recess Synod came to order. All the members present, except J. A. Thompson and J. M. Willson, still indisposed. Thompson soon appeared. Minutes read, amended and approved.

The Committee on Foreign Correspondence reported a letter to the Scottish Synod, which was adopted. It is as follows:

## LETTER TO THE SCOTTISH SYNOD.

ROCHESTER, May 28, 1866.

*To the Synod of the Reformed Presbyterian Church of Scotland:*

DEAR BRETHREN—The letter of your Committee has come to hand and been duly read before our Synod. We cordially reciprocate its sentiments of Christian kindness and sympathy. We rejoice to hear that you are still able to maintain a testimony for the cause of Christ, and that your hands still be aloft the banner on which is inscribed "Christ's Crown and Covenant." There are times in the great moral and spiritual conflict in which the Church is engaged, when to maintain a position is equivalent to victory; when not to overcome is to conquer. It is one of the chief grounds of confidence in our King, that it is his prerogative to accomplish his purposes whether by many or by few, and that even "one with him is the majority." "Worm Jacob shall thresh the mountain." We are pleased to hear of the cordial sympathy existing between yourselves and the brethren in Ireland, and of the assistance which they have been enabled to afford you in the time of your need. "Behold how good and how pleasant it is for brethren to dwell together in unity." We trust that you will soon be enabled to carry out your purpose to unite in a foreign mission. The reflex benefit of engaging in such a work we have found that it would be almost impossible to exaggerate.

We are gratified to hear that with the action of our Synod upon the subject of the war you are in general satisfied. You will not consider it discourteous that we decline to enter further into the discussion which occupies so large a place in the letter of your Committee. "Let the dead past bury its dead."

In our present condition there is much cause for thankfulness to the Father of mercies. Our diversities of opinion with reference to our recent struggle have produced no alienation of feeling; the brotherly covenant has not been broken, and there has perhaps been no period in the history of the Church in this country in which we were more closely united in the maintenance of our principles and the advancement of the kingdom of Christ.

Our Theological Seminary is in a prosperous condition. There were twelve students in attendance during the last term. We regret to have to inform you that the health of Prof. Willson is not firm. We trust, however, that in answer to the prayers of the Church, he will soon be restored, and prepared to enter, as heretofore, upon the discharge of his duties at the opening of the next term of the Seminary.

We are still engaged with gratifying success in the prosecution of the work of missions among the Freedmen. As a race they are kind, docile, and susceptible, to a remarkable degree, of religious impressions, manifest the greatest eagerness for education, and give every reason to hope that they are destined in the providence of God to play an important part in the establishment of the Redeemer's kingdom. We have several of more than ordinary promise in the literary institution at Northwood, prosecuting studies with special reference to labors among their own people.

With the condition and prospects of our Foreign Mission you are doubtless well acquainted. God has done great things for us, whereof we are glad. In addition to the four already in the field, the Board have secured the services

of a lady well qualified to take charge of a girl's school, who will enter upon her work at the earliest convenient opportunity. The Senior Missionary, Mr. Dodds, and family, are now with us on a visit. His presence is encouraging and refreshing to us all, and his labors are being blessed in exciting the Church to a still greater zeal in the prosecution of the great work to which he is devoted.

In public affairs there is little change since our last. The country is unfortunate in its chief magistrate. President Johnson throws the weight of his official position against the Freedmen, and in favor of their old oppressors. We are blessed, however, in an able and patriotic Congress, who are not insensible to the claims of the emancipated upon the country, and who seem determined, unbribed by official influence and unawed by official power, to secure them in the enjoyment of, at least, their civil rights.

The subject of so amending the Constitution of the United States that it shall contain an acknowledgment of God, his law, and his Son, is attracting considerable attention. We cannot say that the public mind is fully awakened to the importance of this great question. "The morning cometh, and also the night." The tendency, however, is in the right direction. We would not be unduly sanguine, but what our eyes have seen of the glory of the God of Providence within the few past years encourages us to hope that he will accomplish also this.

In conclusion, we would express our sense of your kindness to our delegates while in your land during last summer, and would be glad to welcome one or more of your number to our own shores.

J. R. W. SLOANE, *Chairman.*

The special Committee on Systematic Beneficence reported. The report was read, accepted and laid on the table for the present.

The report of the Deputation to visit Europe, &c. was returned complete, and laid on the table for the present.

The Committee on Finance reported. The report was read, accepted and laid on the table for the present.

James M'Clure took his seat as the alternate of John M'Clure, delegate from Syracuse.

The Committee on Discipline reported. The report was read, accepted and laid on the table for the present.

The special Committee on the subject of Marriage reported. The report was read, accepted and adopted. It is as follows:

The Committee on Marriage report, that two papers bearing on this subject have been referred to them—one from Pittsburgh and Allegheny Congregation, signed by seventeen members of the Church, and the other from the session of Union Congregation. These petitioners memorialize Synod either to return to the former usage of requiring the proclamation of banns three several Sabbaths in the congregation previous to the solemnization of marriage, or to adopt and enjoin the observance of some method better suited to secure the end sought by the regulation lately repealed.

The Committee are impressed with the gravity and importance of this whole subject. An institution of such vital interest to the parties immediately concerned, and affecting in so many ways the peace of families and the well-being of society, ought to be shielded by every safeguard that either ecclesiastical or civil authority can place around it. Difficult as it must be in any case to suggest the effectual preventives against rash and improper marriages, it is made doubly so, if not wholly impracticable, by the inadequacy of civil statutes on the subject, and the indiscriminate manner in which ministers



and other authorized persons receive applications for their services in performing the marriage ceremony. That movements are making in some instances by the legislative authority of the country for a reform in this direction and for greater stringency in marriage laws, should be hailed with satisfaction, and deserves all the encouragement that can be given. The Committee are not prepared to recommend to Synod a return to the old law requiring proclamation of banns, satisfied that in the present state of sentiment and feeling, both in the Church and out of it, it must fail to secure the end desired by us all; neither are they prepared, partly from want of time, to submit a plan to Synod for its approval and adoption different from that now on the books. The Committee recommend the adoption of the following:

1. That in view of the divine institution of marriage and its vital connection with the happiness of families and the well-being of society, it is the deliberate judgment of this Synod that the purpose of entering into it should in every case have due publicity.

2. That Synod approve of the proposed amendments to the marriage code in the State of Pennsylvania, in so far as they are calculated to secure this end or otherwise guard against and prevent rash and clandestine marriages.

3. That our ministers are enjoined to exercise the utmost caution, and in no case to solemnize marriage without satisfactory evidence that the parties are of age and that no obstacles are in the way.

4. That Synod prepare and publish an address on the subject of marriage, particularly with reference to alliance by members of the Church with non-professors and with persons of irreligious and godless character.

5. That Presbyteries be directed to bring this whole subject to the attention of the legislative authorities of the States, so far as practicable, and specially the importance of requiring by statute due publicity to all marriages before their solemnization.

SAMUEL O. WYLIE, *Chairman*.

Order of the day called for—the report of the Committee on Missions. The Committee on Missions reported. The report was considered article by article for adoption. While the article on Foreign Missions was under consideration, Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE, Tuesday, May 29, 9 A. M.

Synod met and was constituted with prayer. All the members present except Beattie, M'Millan and J. M. Willson, still indisposed. Beattie and M'Millan soon appeared. Minutes read, amended and approved. The special Committee on Temperance reported. The report was read, accepted and adopted. It is as follows:

The Committee on Temperance beg leave to present the following report: *Whereas*, The use of intoxicating liquors as a beverage is a sin against God, in direct violation of explicit and repeated deliverances of this Synod, and ruinous to man's temporal and eternal interests; and *whereas*, this sinful and pernicious practice is alarmingly on the increase in society, and is making rapid and effective inroads upon the church of Christ, and thereby corrupting her members, exhausting her resources, and paralyzing her benevolent and Christian efforts; and *whereas*, intemperance is the fruitful source of disease, of penury and crime, and in its fearful ravages is annually carrying tens of thousands down into the drunkard's grave, and in its native tendency leading the youth to indifference in regard to religion, to dissipation, and the numerous and dangerous social vices which issue in disaster and

and whereas, there is a culpable indifference among the members of the church in regard to the sin of using intoxicating drinks as a beverage, and a lack of a bold practical testimony against this debasing and perilous practice; whereas, the present temperance movement in society is affording Christians an opportunity to renew their efforts for the extirpation of this gigantic evil from the church and the land. Therefore,

*Resolved*, 1. That this Synod hereby reiterates its direct and emphatic testimony against the sin of selling and using intoxicating liquors as a beverage.

*Resolved*, 2. That sessions be directed to make a searching investigation of this sinful practice among the members under their care, and where it is found, apply the discipline of the Lord's house.

*Resolved*, 3. That ministers, elders and members be directed to use all lawful means for efficiently aiding the cause of temperance, and warned against signing petitions for license, or doing any thing that would countenance the sale or use of intoxicating drinks as a beverage.

*Resolved*, 4. That parents be warned against the practice of furnishing or serving intoxicating liquors as a beverage in the family or at their social parties and entertainments; and that the youth be urged to discountenance the drinking practices which are so common in the social circle and the ordinary course of life, and to shun those fascinating customs and temptations with which so many are ensnared and ultimately ruined.

Respectfully submitted, J. RENWICK THOMPSON, *Chairman*.

D. J. Shaw, from the committee appointed to request a copy of the sermon preached on Sabbath evening, reported that Mr. Sloane consented to place a copy of his sermon at the disposal of the Synod. A committee, consisting of W. T. Miller, H. Carlisle and O'Neill, was appointed to superintend the publication of the sermon.

The committee on the Christian Amendments to the United Presbyterian Constitution reported. The report was read and accepted. The order of the day on this subject was postponed.

The subject of Missions was resumed. After discussion the report was amended and adopted. It is as follows:

The Committee on Missions respectfully report: We recommend the approval and publication of the reports of the Board of Foreign, Freedmen's and Domestic Missions, affording as they do much desirable information and encouragement to the whole church. The importance of the work itself—providence of God so peculiarly favorable—and the fact that during the past year, in every department of the Mission fund, the disbursements have exceeded the receipts, should stimulate to an enlarged liberality among the members, that adequate means may be promptly furnished and due encouragement be given to our dear brethren and sisters in the Home and Foreign field, that the blessing of the Lord of the vineyard may be richly enjoyed. To the Domestic Missions, we recommend:

- That an efficient ministerial laborer be immediately employed in the District, at a salary of not less than six hundred dollars, and net expenses of traveling paid.

- That measures be taken to erect and furnish a suitable mission house in Washington City, at a probable cost of \$3,000, according to the means of the Board, economy and permanence being duly considered.

- That the Mission at Natchez be carefully nurtured, and if possible a church be procured or erected for the Wall Street school.

4. That the propriety of the organization of congregations at Washington and Natchez be referred to the Board.

5. That the salary of the superintendents at Washington City and Natchez being inadequate, be raised to twelve hundred dollars.

6. That the Indianapolis Mission be referred to the Board, with instructions to sustain the preaching of the gospel there, and when an organization of a congregation is required, to accomplish that through the Presbytery of the Lakes. As to the Foreign Mission, we recommend :

1. That the plan, lately adopted in Syria, of establishing schools at important points in the mission field, be specially commended.

2. That the claims of the Girl's school are entitled to primary regard, and that liberal contributions be cheerfully made to maintain this department of the Mission.

3. That the necessity of additional buildings at the probable cost of five thousand dollars. be left to the Board, with the hope that this disposal of it may stimulate those to whom God has given bountifully, to acts of characteristic beneficence.

4. That our brother, Rev. R. J. Dodds, extend his visits as far as practicable throughout the Church, that we may see his face, and fill his hands with substantial tokens of our love for the souls of men and our sympathy with those who are engaged in missionary labors. W. F. GEORGE, *Chairman*.

#### REPORT OF CENTRAL BOARD OF DOMESTIC MISSIONS.

*To the Synod of the Reformed Presbyterian Church of U. S. A., in session at Rochester, N. Y. :*

The Central Board of Domestic Missions respectfully report—

That we have under our superintendence the Domestic Missions in the West and North-west, and among the freedmen in Natchez, Miss. and Washington, D. C. The total receipts for Domestic Missions since our last report amount to \$771.48. Total expenses, \$815.85. Balance in treasury, \$491.01. Total receipts for Freedmen's Mission, \$6,252.15. Expenses, \$8,975.94. Balance due our treasurer, \$535.09.

Of the mission in the West, we have but little to report. At the date of our last, Rev. W. W. M'Millan was missionating principally at Olathe, Kansas. The society at this point grew, and was organized into a congregation early last summer. Subsequently a call was presented to Rev. M'Millan, which he accepted, and his connection with the Board ceased. Rev. J. A. Thompson was appointed in June last to labor in the North-west. His principal station was Janesville, Wis., where he spent the greater part of his time, occasionally preaching at Elliot, Minn. and other minor stations. This spring Mr. Thompson resigned to accept a call from Londonderry, O. congregation. His resignation was accepted. A request for preaching, signed by six residents of Elliot, Minn., in which they agree to pay a missionary \$300 for one year, was laid before the board at its meeting in April, and is now referred to Synod. The Board deems it important that this field should be occupied at once by an energetic missionary. Both of those appointed received calls which they accepted, and the Board has been unable to supply the vacancy. Besides Janesville and Elliot, there are sundry smaller stations that ought to be developed.

Our missions among the Freedmen have been and are highly prosperous. There are employed at Natchez, Miss., Rev. J. M. Johnston, superintendent, the Misses E. Morrison, M. Sterrett, S. J. Speers, R. B. Speers, J. Halliday and M. J. Jamison, all of whom have been employed during the year, except Miss M. Sterrett, who left in the month of March last. Mr. D. C. Faris filled the position of superintendent until the arrival of Rev. Johnston in September

last. He was assisted during the summer vacation by Mr. Isaiah Faris and the Misses Halliday and Jamison. Through their efforts, the work of the mission was continued at a time when such operations are usually suspended. The salaries are as follows, viz., of superintendent, \$1,000 and boarding paid; of the teachers, \$240 and boarding paid until January last, when they were advanced to \$480—they to pay their own boarding. Until December last, Government buildings were occupied, both as schools and for boarding the teachers; then, however, the buildings were restored to the original owners, and it was necessary to meet this change in affairs promptly. Our superintendent, Mr. Johnston, acted with wisdom and energy, secured an eligible lot at the rental of \$100 per year, borrowed at a very low rate of interest from the colored Baptist Congregation of Natchez the sum needed for cost of building, and had the schools in operation in an incredibly short time. All this was done without any assistance from the Board, which had no means to aid in the work, and could only give its sanction to Mr. Johnston's course. He is certainly entitled to much praise for his energy and promptness in a really trying crisis of the mission. The outlay for the building was \$800, including one year's rent of lot, which has been all paid by moneys received for tuition from the various schools, except \$100 received from the North. The following is the condition of the schools at this point at the present time: In the school kept in the building referred to, there are enrolled two hundred names; the average attendance is 150. It is superintended by Rev. Johnston, assisted by Miss Halliday and two teachers from other societies. The school in Wall street Baptist church is taught by Miss Lizzie Morrison, and numbers seventy-five. This room will have to be vacated at the close of the term, and if the school is to be continued, another building will have to be erected. The school in Vidalia, across the river, is taught by the Misses S. and R. B. Speers, and numbers one hundred and fifty. A class of about forty-five has been kept up among the colored soldiers here located, taught by Miss Jamison, and at night by superintendent and Miss Halliday. This, however, will soon be discontinued, as the regiment will be mustered out. The attendance at Sabbath school has been good, and much interest manifested in the exercises. The schools will all have to be discontinued during the summer vacation, as none of the teachers are willing to remain. The moral tone of the colored people is not very high; it is, however, capable of improvement. They are mostly Baptists and Methodists, a very few Presbyterians. Efforts are now making to form a union between the colored and white churches, and it is to be feared the colored people will be led into it—the whites will impose on them. The former are *buying the right* to worship part of the time in the white M. E. church, and one of the conditions is that all white Northern preachers are to be excluded. They need a few lessons yet before they learn who are their true friends. The whites are a little more favorably disposed toward us than formerly, but take no interest in our work; and, although admitting the necessity of instructing the freed people, evidently cordially hate all Yankee teachers.

In Washington, D. C., the Mission corps consists of Rev. J. M. Armour, superintendent, at a salary of \$1,000 per annum; teachers, the Misses C. S. Clough, M. J. Divoll and S. E. More, at a salary each of \$480 per annum. Two of the latter expect to leave this summer. In anticipation of this, Miss Helen M. Johnston was elected, and is now at her post. The remaining vacancy will be filled in due time. Miss Duncan has been employed for some time in relieving the physical necessities of the destitute. Her salary is paid out of a fund provided for this purpose under control of the superintendent. The following extracts from a letter of Rev. Armour, dated 4th inst., will show the condition and working of the schools of this mission, which

highly encouraging: "The whole number of scholars present at any time in the day school since the commencement of the present term, has been two hundred and forty, average daily attendance one hundred and sixty (there are usually from six to twelve adults in the day school); of these, twenty are in the alphabet, one hundred and forty in reading, one hundred in arithmetic, forty-one in geography and forty-four in writing. The Bible is read in course every morning, at the opening of the school. The Gospels, Acts of the Apostles, Book of Genesis, and other portions of Scripture, have been read, or rather studied, the scholars attending as a large Bible class with lively interest. The Psalms are sung every morning, the children learning the tune set to each Psalm, and becoming sufficiently familiar with the words to be able afterward to sing without lining. In this way they have proceeded as far as the 35th Psalm. We have now four rooms, in which each teacher has charge of thirty to fifty scholars (the plan of collecting a large number of colored children in one room is now generally abandoned). We have a large room for general exercise. We have night school twice a week, Tuesday and Friday. The attendance was formerly from forty to fifty; it has been for some time from seventy-five to eighty. Nearly all of these are adults, working men and women, many of them in middle age, and some advanced in years, mothers, and grandmothers, with spectacles. They learn reading, writing, and something of arithmetic and geography. The blackboard and oral instruction are used in teaching arithmetic. A fine set of Colton's maps, donated to the mission by a benevolent friend in New York, is of great use in teaching geography. The praiseworthy diligence of the night scholars receives its usual reward in the substantial attainments made, slowly but surely. Hard working men of fifty and even sixty years of age learn to read easily, to write a fair hand, to spell correctly, and use readily the simple rules of arithmetic. The unfeigned satisfaction they take in making these attainments is evident to all. I can only add my testimony to that of hundreds of others who have labored among the freed people, that they learn as readily as white people, and that they generally manifest a far greater eagerness to learn than ignorant whites, whether native or foreign. Besides our night school we have other meetings, in which instructions of a more varied kind are given, something corresponding to a course of lectures. To keep up the interest of these meetings, persons transiently in the city are invited to lecture. The colored people, who as yet read little of the news, enjoy these lectures very much. In the Sabbath school for the past six months, we have had a steady increase in the attendance and in the interest taken in the services. We have ten regularly organized classes, each numbering from ten to thirty scholars. Of these, two are Bible classes consisting of adults, who study the word of God with deep interest. Their former ignorance can scarcely be exaggerated. The 'lack of knowledge,' so bewailed in Scripture, is here realized. It will take years of patient toil to impart even a general knowledge of Scripture history and doctrine to this people. The attendance for some time past has been about one hundred and seventy-five. These are for the most part from the better class of the people. There is a large class outside, who, through ignorance and degradation, are sunk in indolence and even vice. The Sabbath school we are now training, it is hoped and believed, will operate favorably on this class. Only a few Sabbaths ago, I appealed to the scholars to invite others to come with them; on the next Sabbath many came bringing with them one, two, three and even five. It would be well for the friends of the mission to consider that each scholar trained in a mission Sabbath school may in an *important sense* become a missionary himself. The liberal supply of Bibles and Testaments, books and tracts, furnished by the friends of the mission, have enabled us to carry on our mission work to better advantage than we could

otherwise have done. It is well known to the Board that one great want of the mission is a suitable building and appropriate furniture for conducting the schools. The prospects seem to me to be such as to encourage to renewed exertions. It is the object of the earnest friends of the Freedmen, to demonstrate in the Capital of the nation the capacity of the colored people. To this end, with commendable rivalry, a number of associations sustained by churches in New England, New York and Pennsylvania, are striving to make the Freedmen's schools, model schools. They spend money very freely and spare no pains to insure success. Unless our Church is prepared to enter very heartily upon the work, or rather to prosecute vigorously the work but begun, we shall not only suffer disgrace in the comparison with others, but will fail to perform a duty plainly placed before us."

This is a somewhat lengthy extract, but shows the condition, wants and prospects of the mission, and precludes the necessity of any further report.

Owing to high rent and the extravagant price of boarding, it was deemed economy to erect a building for the accommodation of those employed at Washington. A member of the Board, Mr. H. Dean, was sent to purchase a suitable lot and make arrangements for the erection of a building, which he did, and Mr. Armour was empowered to act as the agent of the Board in superintending the work, &c. He, with commendable promptness, made a contract with a colored carpenter, Mr. J. Johnston, who finished the building in due time, to the entire satisfaction of Mr. Armour. The original intention was to expend \$1,600, but owing to high prices of material and labor, the expense was considerably increased. The whole amount expended for this purpose was \$2,446.14. The greater part of this was promptly furnished by friends of the cause in New York, Philadelphia, Pittsburgh, Allegheny, and vicinity. We have the satisfaction of knowing that our missionaries are comfortably situated, at a much less expense in living than by either renting or boarding, and, also, that the property will be worth its cost at any time.

In closing this rather lengthy report, it would seem hardly necessary to call your attention to the condition of the treasury, and the urgent necessity for continued and increased liberality on the part of the Church. A good beginning, no more, has been made. Shall it be said the Reformed Presbyterian Church began to build, but was not able to finish? We hope for better things.

Respectfully submitted,

WILLIAM WILLS, Sec'y.

ALLEGHENY, PENN'A., May 14th, 1866

#### REPORT OF THE BOARD OF FOREIGN MISSIONS.

In presenting to Synod another annual statement of the condition and claims of its Foreign Mission, the Board are deeply sensible of their own and of the obligations of the whole Church to profound gratitude to Almighty God. The past year has been signalized by conspicuous tokens of divine goodness and favor toward the mission. On no previous occasion have we been able to speak of it in words of so much encouragement and hope. We can point to a new and important epoch in its history.

The actual and proper field of our mission lies in the northern part of Syria, extending some 80 miles from north to south and about 45 miles from east to west. There are only two towns of any importance in the whole district, Latakiyeh, the Laodicea of Seleucus Nicator, and Jebileh, anciently called Gabala. Both these are on the Mediterranean coast, the former 120 miles north from Beirut, and 60 miles south of Antioch, where the disciples were first called Christians; the latter some 78 miles further south. Latakiyeh, comprising some 15,000 or 20,000 inhabitants, is the present centre of our missionary operations. The entire mission field includes a population of near 200,000, of whom 70,000 are Nusairii. The Muslim element is numerically about the same,

and the different Christian sects half as many more. In the extreme south there exists a remnant, about 10,000 in number, of the old Assassins—a sect having something in common with the Nusairiyeh, the pagans of Syria, but a much more debasing theology and ritual. It is apparent from this sketch, that with the present force the operations of the mission are and must be very limited relatively both to the field and its population.

It is now ten years since the organization of the mission, and the interest manifested in it from the first by the people continues unabated. No time has it flagged even for an hour. Every demand made by it upon their sympathy and liberality has been promptly met. We are able to say what perhaps no other Church in the country can do in regard to its foreign work, no year has closed upon us with an indebted or even exhausted treasury. The total receipts for the last year are (\$4,366.<sup>98</sup>/<sub>100</sub>) four thousand three hundred and sixty-six dollars and ninety-eight cents. The total expenditures, including salaries for the missionaries, purchase of medicines, outlays incident to the mission schools, extra expense incurred by the return of one of the mission families, (\$5,740.<sup>90</sup>/<sub>100</sub>) five thousand seven hundred and forty dollars and ninety cents, leaving a cash balance on hand at the close of the fiscal year, April 20, of (\$2,705.<sup>47</sup>/<sub>100</sub>) two thousand seven hundred and five dollars and forty seven cents. The disbursements during the year were (\$1,373.<sup>92</sup>/<sub>100</sub>) one thousand three hundred and seventy-three dollars and ninety-two cents in excess of the receipts. While the cost of remittance has not been so great as during some previous years, owing to the large abatement in the price of gold, the expenses of the mission<sup>in</sup> consequence of its enlarged operations, is constantly augmenting. This is matter for congratulation, not regret, to the Church. It is one among many other indications of the growing prosperity of the mission. As the family becomes more numerous the expenditures of the household are proportionately increased. It is in this light the Church views the case, for every additional outlay has been anticipated and provided for by her enlarged contributions. The cost of living in Syria, as in this country, has of late largely increased, and is due partly to the same cause—the influence of the great American war. Under these circumstances the Board have found it necessary to make an addition to the salaries of the missionaries, advancing it from (\$900) nine hundred to (\$1,000) one thousand dollars in gold value. The annual remittance for salary of each missionary is now (£200) two hundred pounds sterling, instead of (£180) one hundred and eighty as heretofore.

We have had the great satisfaction of welcoming back for a time into our midst, the senior member of the mission, Rev. Robert J. Dodds, with his family, consisting of wife and four children. Mr. Dodds sailed from Latakiah in August of last year and reached this country about the last of October, having spent a few weeks in Ireland. After a short interval of rest and of attention to personal and domestic duties, Mr. Dodds entered on a tour through the church with a view of awakening a wider and deeper interest in favor of the mission. The efforts made in this direction thus far have been encouragingly successful. Mr. Dodds proposes to visit as many of our congregations as he can during the summer and autumn, and to plead before them the interests of the mission. Unless providentially hindered, he will return to Syria about the close of the year. The latest intelligence from the mission families still in the field is satisfactory as regards health. They have enjoyed, under the divine favor and protection, singular exemption from sickness during the year, except in the case of Mrs. Metheny, who was long and dangerously ill. It was feared at one time that she might not recover, but the Lord was pleased to have mercy upon her, and not upon her only, but upon us all. She is now fully restored, and is giving herself to the work of the Master with the zeal of a new consecration. Serious apprehensions were felt during the last summer of a visita-

tion from cholera. The pestilence hovered on dark wings over Syria, and at one or two points not far distant from Latakiah it walked in darkness and wasted at the noonday, but was not permitted once to come nigh unto them. In the complete exemption of the mission field from this terrible scourge, notwithstanding its ravages in contiguous places, we recognize another of those marked providences by which the mission has been signalized from its commencement and during the almost entire course of its progress.

The operations of the mission since our last report have been very considerably enlarged. After looking at all the aspects of the case with prayerful consideration, Mr. Beattie and Dr. Metheny were fully satisfied that the time had come when missionary work must be prosecuted beyond the limits of Latakiah. They resolved accordingly upon the establishment of out stations and the organization of schools. Arrangements having been completed, schools were opened at different points in the Nusairiyeh Mountains in the early part of the month of October. The results have justified the movement made in this direction. The locations of the schools and the number of pupils in attendance upon each at the first of March, are as follows: Jendariyeh 13, Kardaha 17, B'hamra 15, Bür 12. The total attendance at the date mentioned, in these mountain schools, was 57, and except in three or four cases the mission was at no expense in providing for them. Three of the teachers placed in immediate charge of these schools are converts—admitted by profession and baptism to the fellowship of the Church. Salim Salik teaches at Jendariyeh, Salim Khaleijeh at Kardaha, Yasip Jeddeed at B'hamra. Asaad Kanaan, who has charge of the school at Bür, though not yet a member of the church, is an applicant for baptism—with prospect of soon being admitted to this visible seal of the covenant. His qualifications otherwise are approved. All these schools are patronized by the peasantry of the country for whose benefit they were established, and are from ten to thirty miles distant from Latakiah. The school in the latter place continues encouragingly prosperous. The average attendance of pupils in the boys' department is about (25) twenty-five.

In view of our repeated disappointments to secure the establishment of a girls' school, it is with more than ordinary satisfaction that we are able to say that this object has at length been attained. Impressed with the great importance of such an agency to the success of the mission, the missionaries initiated measures which issued in the opening of a school for girls in the month of November. A lady teacher was obtained from Beirut and placed in temporary charge of it. Its success thus far has exceeded anticipation. There are some (40) forty names upon the roll of pupils, and the eagerness evinced by them for knowledge contrasts favorably with even that of the boys. These indications are regarded by the missionaries as highly auspicious, and they feel greatly encouraged by them in the prosecution of their work. Moved by these cheering tidings, and knowing the anxiety of Synod in regard to the matter, the Board has not ceased at any time its endeavor to secure the services of a competent person for this department of the mission. Success has at length rewarded our efforts. The appointment of female teacher has been offered to and accepted by Miss Rebecca Crawford, of the 1st Congregation, Philadelphia, a young lady of proficient scholarship and good accomplishments, experienced as a teacher of youth, and we have reason also to believe thoroughly devoted to her Master's work. It is expected that she will accompany Mr. Dodds and family on their return to Syria during the ensuing autumn. The salary allowed by the Board is (\$400) four hundred dollars, or in exchange, (£80) eighty pounds sterling.

Within a few months the attendance upon the preaching of the word on the Sabbath has increased to an extent that we cannot regard in any other light than extraordinary. From less than a dozen the audience had grown to forty



and then to sixty persons, with prospect of still larger numbers. Whatever may come of this, and whatever may be the influences immediately at work in bringing it about, it is indisputably the Lord's doing and it is marvelous in our eyes. The people, disgusted with the extortion and oppression of the priests, are openly threatening to leave them and go over to the Protestants, whose religion they say without hesitation is better than their own. This state of feeling has naturally awakened the most intense jealousy upon the part of the ecclesiastics whose craft is in imminent jeopardy. The most determined attempt has been made by the recently appointed Greek Bishop to break down the schools. All kinds of measures except virtuous ones have been resorted to for this purpose. But the wrath of man has redounded to the praise of God, for the opposite effect from that intended has been produced. There are many adversaries, but a wide door and effectual has, despite their efforts, been opened before Christ's servants. In the month of August last the sacrament of the Lord's Supper was dispensed in Latakiyeh to (11) eleven persons in all, of whom seven were natives, and it is noteworthy that the quickened impulse of the mission was coincident with the observance of that solemn ordinance. The Lord's death was showed forth, and the power of his cross has since been more evidently manifested.

The necessity of initiating measures looking to the erection of buildings at an early day for the accommodation of the mission, has of late been forced upon the attention of the Board. After careful deliberation, we have come to the conclusion that it cannot without damage to the interests of the mission be longer delayed. The building now used for this purpose is unequal to the necessities of the case. The large increase in the number of pupils in the school, as also of auditors on the Sabbath, makes it imperatively necessary to provide more ample accommodations. The lease under which the property now occupied for mission purposes is held, will expire in about a year from the present time, and from the demand for houses, it is anticipated that there will be difficulty in securing any place at all suitable, without the payment of exorbitant rent—possibly not even on this condition. A contingency of this kind should be timeously provided for and placed beyond the possibility of occurrence. It is believed, too, that the moral effect of owning mission property will be good. It will give to the work a character of permanency which it can hardly otherwise have. So long as the mission is without premises of its own—dependent upon the will of others for facilities for prosecuting its work, it is looked upon by the popular mind with a feeling of insecurity, and is regarded as something merely temporary and liable at any time to be removed. Confidence in its continuance will be greatly strengthened by the purchase of ground and the erection of the necessary buildings for mission accommodation. In addition to the considerations mentioned, it may be observed that the growing commercial importance of Latakiyeh is rapidly appreciating the value of property and enhancing the cost of improvements. Under these circumstances delay is likely to result in pecuniary detriment. Influenced by these reasons, the Board have determined to make an appeal to the Church for special funds to provide mission premises, and have authorized Mr. Dodds to solicit contributions for this purpose. It is estimated that from (\$4,000) four to (\$5,000) five thousand dollars, probably about the latter sum, will be sufficient to meet the required outlay. We have not permitted ourselves to doubt for a moment that the means will be speedily forthcoming when the Church is apprised of the object for which her benefactions are solicited. We believe, indeed, that the people will rejoice in the opportunity of communicating for such a purpose, and that they will rejoice afterward because they have offered with a perfect heart willingly unto the Lord. Profoundly impressed with the importance of this step, let the Church seek divine guidance and co-operation. "Except the

Lord build the house they labor in vain that build it." Already both the sacraments and seals of the new covenant have been dispensed on those distant shores according to the law of the house, and what if our eyes shall soon see there a temple rising in the midst of an idolatrous and pagan people, in which Christ Jesus our Lord, in the fullness of his threefold office, shall be adored, worshiped and served.

There are indications in divine Providence auspicious of good to Syria—of the approach of brighter and happier days to its deluded people. The stupor that has for ages benumbed the conscience and paralyzed the spiritual nature, promises ere long to be completely and finally broken. There are signs of awakening over all the country. They are seen in a growing dissatisfaction with the superstitious religions that have for successive centuries prevailed. The people feel as they have never done before the utter insufficiency of the existing systems of religious belief. They are seen in the undisguised complaints and even threats against the priesthood and other religious orders. They are seen in an increasing thirst after light and knowledge—the cravings of the moral nature after something that will satisfy. In Latakiah, where not long since religious books could scarcely be given away, they are now eagerly sought after and freely purchased—our missionaries within a short time having sold to the amount of hundreds of piastres. By a singular adjustment of Providence, too, this widespread longing after a higher knowledge is awakened just at the time when the word of life, by the patient toil and labor of years, is in readiness for circulation in the vernacular of the country. They are seen again in the hopeless effeteness of the Turkish power, owing its existence solely to European jealousies, and with the downfall of which, Islam, the great obstacle to the progress of the gospel in the East, will disappear. The present is the great opportunity for the Church to work for the conversion of the world—for this Church to work for the conversion of Syria—and patient continuance will be rewarded, and speedily, with success. "So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might." SAMUEL O. WYLIE, *Ch. Board of F. M.*

T. P. STEVENSON, *Sec'y.*

The Committee on Presbyterial Reports reported. The report was read and accepted.

Synod spent half an hour in devotional exercises.

The rule requiring Synod to meet at 3 P. M. was suspended, and Synod had recess until 2 P. M.

SAME PLACE, 2 P. M.

After recess Synod came to order. All the members present, except J. M. Willson, still indisposed. Minutes read and approved.

The Committee on the Records of the Pittsburgh Presbytery reported them correctly kept. Report accepted and approved.

The Committee on the Theological Seminary reported. The report was read, accepted and adopted. It is as follows:

The Committee on Theological Seminary report:

We have great satisfaction in the condition and working of the Seminary. During its late sessions not only have peace and unanimity characterized the proceedings of the Board, of the professors and students, but we have increased encouragement from the number, character and diligence of the young men, and also from the liberal support of the Church, and the efficient and harmonious labors of the professors. While the urgent call for ministerial labor should not induce a desire to curtail or hasten the theological course, it

ought to engage the attention of pious youth, and the parents of such, to the propriety of the devotion of young men to this most important and honorable work. We are confident that our prayers for the school of the prophets will be answered. "When Zion travailed she brought forth children."

The only paper put into our hands is the report of your excellent Board which, while there is nothing in it requiring the action of Synod, we assured the Church will be gratified to see in print.

Respectfully submitted, J. W. SHAW, *Chairman*.

#### REPORT OF BOARD OF SUPERINTENDENTS.

The Board of Superintendents for the Theological Seminary report:

That there were twelve students in attendance during the late session of the Seminary. Their names and grades are as follows:

FIRST YEAR—D. C. Faris, Isaiah Faris, D. Gregg, Jr., W. J. Gillespie, John Hood, D. B. Willson.

SECOND YEAR—J. M. Faris, A. W. Johnson.

THIRD YEAR—J. A. Black, J. R. M'Farland, T. A. Sproull, A. Wright.

It is with great satisfaction and with thankfulness to the Head of the Church that we are able to present to Synod the names of six new students, almost doubling the class of the previous session. The means adopted at last Synod with a view to receiving an increase of candidates for the office and work of the ministry have been manifestly approved of God, and by his blessing rendered successful.

The course of study, as usual, has been extensive and very thorough in all the departments. The examination at the close of the session, extending over two days including the evenings, was highly satisfactory, and indicating proficiency of attainment in the students. We refer to the report of the Professors, published in the May number of the *Reformed Presbyterian and Covenanter*, for the details of study. The deportment of the young men was warmly commended to the Board by the Professors, and we had before us ample proof of their industry and diligence in attending upon the prelections of their teachers.

We regret to say that the health of Professor Willson has been feeble during a considerable part of the session. With great effort and even sacrifice, he succeeded in keeping up the studies in the different branches belonging to his department. It did not appear that the students had been losers by his illness. We hope that the rest of the summer may recuperate and establish his health. In conclusion, the Board congratulate Synod on the encouraging and hopeful condition and prospects of its Theological Institution.

SAMUEL O. WYLIE,

*Chairman of Board of Superintendents.*

The consideration of the report of the Committee on Presbyterian Reports was resumed. It was amended and adopted. It is as follows:

The Committee on Presbyterian Reports beg leave to report: That they have examined the papers referred to them. In these documents they find much that is interesting and encouraging to the lover of Zion. They furnish the clearest evidence that as a Church we enjoy many tokens of the divine favor. Since the last meeting of Synod many additions have been made to our membership. The cords of Zion have been greatly lengthened, and her stakes, we trust, have also been strengthened.

We have largely enjoyed the legacy which Christ left to his disciples. "Peace I leave with you, my peace I give unto you." Peace and harmony do indeed prevail.

though a worldly, lukewarm spirit is still quite prevalent, yet practical on seems to be on the increase. The ordinances of God's house are attended to, and in many instances these ordinances are blessed, not only to the edification and comfort of believers, but also to the conviction and conversion of sinners. And as an evidence that our people are disposed to observe and obey the signs of the times, we have to report that the days of fasting and forgiving appointed by Synod, have been observed by all our congregations throughout the Church.

There is unmistakable evidence that the people are growing in liberality. Salaries of the ministers (though in many instances they are still not half what they ought to be,) have been increased, while the different schemes of the Church have been generally well supplied with means for carrying on their operations.

It affords us pleasure, moreover, to be able to report that there appears to be a growing attachment to the peculiar principles of the Reformed Presbyterian Church, and a determination in the strength of divine grace to labor with zeal and perseverance in advancing the kingdom of Jesus Christ. We are filled with gratitude that no death has occurred among our ministers during the past year. We are all spared, thanks be unto the Lord for his goodness. It is a cause for which we have to sing of judgment as well as mercy. We have to mourn the fact that there is still a great lack of laborers in God's husbandry; that, too, when we hear from every section of our widely extended territories the Macedonian cry. Means should be used by the Church, especially by ministers, elders and parents, to induce young men of promise to pursue study with a view to the holy ministry. Earnest and fervent prayer should be presented to the Lord of the harvest for an increase of laborers.

The following queries were referred to us:

What relation do unsettled ministers sustain to presbyteries in whose bounds they receive appointments?

And especially, 2. Do they become by virtue of Synod's distribution constituent members of the various presbyteries to which they are assigned?

In cases contemplated in the queries we briefly reply:

That ministers are constituent members of presbytery only when received by certificate.

We recommend the following distribution of unsettled ministers and licentiates subject to the decision of Synod:

*New York Presbytery*—Rev. R. Z. Willson, D. H. Coulter, licentiate, July and August; J. S. Buck, licentiate, August; Rev. T. M. Elder, October.

*Rochester Presbytery*—Rev. D. Scott, D. H. Coulter, September; Rev. T. M. Elder, October.

*Philadelphia Presbytery*—Rev. Z. M. Elder, September; J. S. Buck, July.

*Pittsburgh Presbytery*—Rev. T. M. Elder, June, July and August; N. R. Johnston, July; Rev. T. Hannay, June, July, August and September; D. H. Coulter, October; J. S. Buck, June, September and October.

*Wales Presbytery*—Rev. N. R. Johnston, June, August, September and October; Rev. J. Dodds, October.

*Wawa Presbytery*—Rev. J. Dodds, June, July, August and September.

We recommend that the accompanying statistical reports be published.

Respectfully submitted,

JAS. M. BEATTIE, *Chairman.*

#### REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report: Since your last meeting there have been two changes in our ministerial roll. Rev. J. M. Elder, having accepted the appointment to superintend the Washington mission made by your Central Board of Missions, was relieved from the pastorate.

toral charge of the Craftsbury congregation, and has been dismissed to the Philadelphia Presbytery.

J. O. Bayles was duly ordained and installed pastor of the Kortright congregation, on Wednesday, January 10, 1866.

We now have thirteen settled ministers in our bounds—one in the Foreign field, Rev. Joseph Beattie, Missionary to Syria—and one, Rev. R. Z. Willson, without charge.

There are fifteen organized congregations under our care; of these two, are without pastoral care, Topsham and Craftsbury.

Our mission stations are six, Fayston, Argyle, West Galway, Ballibay, Dundaff and Centreville. Steps have been taken to reorganize the congregation of Argyle—and there is good reason to believe that efficient organizations might soon be had in the other stations, if only we had laborers to cultivate them properly. We ask a full share of ministerial aid in supplying our vacancies.

The Presbytery most earnestly call the attention of Synod to the necessity of appropriate action in reference to the reconstruction of the union of these States on the principles of allegiance to Christ and justice to man.

We herewith present our statistical report. J. C. K. MILLIGAN, *Clerk*.

#### REPORT OF PHILADELPHIA PRESBYTERY.

The Presbytery of Philadelphia respectfully report: That this Presbytery has held two regular meetings within the past year, both of which have been characterized by entire unanimity on all subjects that have come before us.

The Third congregation of Philadelphia, after long privation and frequent disappointment, have at last secured the settlement of a pastor among them, under the most promising auspices. At our last meeting, R. J. Sharpe, was ordained to the office of the holy ministry, and installed pastor of said congregation. The congregation of Conococheague still remains without pastoral care. Rev. J. M. Armour has been received on certificate from the Presbytery of New York. We have therefore six constituent members, two of whom are without pastoral charge.

General harmony in our congregations, and a measurable degree of liberality, activity and attendance on the means of grace, are indications that the Master's blessing is not wholly withdrawn.

SAMUEL O. WYLIE, *Moderator* -

T. P. STEVENSON, *Pres. Clerk*.

#### REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester would respectfully report: Days of fasting and thanksgiving have been observed by all the congregations under our care, and the ordinances of religion generally observed with commendable diligence; we trust not unattended with the influences of the gracious Spirit.

We have six ministerial members, five of whom are settled pastors. We have three vacant congregations under our care; one of them, viz. Lisbon, has at our present meeting made a call upon Rev. J. M. Johnston, which has been sustained as a regular gospel call. As Mr. Johnston is engaged in the Natchez Mission, this call has been referred to a commission to present to him at the first convenient opportunity. Mr. Johnston has now been absent from his congregation in Syracuse the greater part of a year. Presbytery would in this connection inquire of Synod, whether in future appointments by the Mission Boards of settled pastors as missionaries, it would not be proper to make such appointments through the Presbyteries to which these pastors belong.

Since your last meeting Mr. R. Shields has been ordained to the office of holy ministry, and installed into the pastoral charge of the congregation Ramsay, C. W.

Presbytery ask a portion of the disposable supply of Synod. All which is respectfully submitted,  
S. BOWDEN, *Clerk of Presbytery.*

REPORT OF PITTSBURGH PRESBYTERY.

Since our last report we have had two very harmonious meetings—our last especially happy on account of the presence of Rev. R. J. Dodds, our esteemed missionary.

We now number seventeen ministers, having ordained and installed J. W. Cull, pastor of Monongahela City congregation, at our last meeting.

Seventeen congregations—Oil City congregation and Pittsburgh congregation being organized during the year.

Our vacancies—Oil City, Pine Creek, New Alexandria, &c. and Rehoboth. Rehoboth was made vacant at the request of its pastor, Rev. T. M. Elder, on account of inadequate support and inability to perform the pastoral duties of the congregation.

New Alexandria, &c. was made a vacancy by the action of Presbytery in supporting its pastor, Rev. A. M. Milligan, to Pittsburgh congregation. In

case Presbytery assumed the responsibility of transporting the settled pastor to another field, for the sake of promoting the greater good of the church. He has since been installed. We have two unsettled ministers, J. Crozier and Rev. T. M. Elder. We gave a traveling certificate to Rev. Hannay at our spring meeting.

We have under our care six theological students, Messrs. J. A. Black, T. Sproull, J. R. M'Farland, J. R. Newell, W. J. Gillespie and D. Gregg, Jr. In our report last spring we alluded to the low state of health of Mr. J. S. McKim, licentiate, under our care. We are now happy to report that his health much improved; for several months he has fulfilled all his appointments with success and increasing strength, and we entertain a hope that his improvement in health is not a deception of his disease but real and permanent. Days of fasting and thanksgiving have been observed in our congregations. We inclose statistical report. N. M. JOHNSTON, *Clerk of Presbytery.*

REPORT OF OHIO PRESBYTERY.

The Ohio Presbytery has held two regular meetings since last Synod, characterized by harmony and good feeling. Mr. J. C. K. Faris was ordained and called pastor of the Muskingum and Tomica congregation on the 6th of May, 1865. Rev. A. M'Farland was installed pastor of Middle Wheeling congregation on April 4th, 1866. Rev. J. A. Thompson has been called by Anderson congregation. Arrangements are made to install him in October next. We have no vacancy in our bounds but Brownsville congregation, which is very feeble. As two of our congregations are unable to support their pastors fully, we expect them to take appointments part of their time, and thus supply our vacant congregation all it wants, and cultivate our mission stations to the extent of our funds, so we do not need any laborer from abroad. Days of fasting and thanksgiving were observed by all our people far as we know. Some attention has been given by Presbytery to the direction of Synod respecting pastors' salaries, but we have nothing encouraging to report; our salaries are all low, only one coming up to the minimum allowed by Synod to unsettled laborers. We have no students of Theology under our care. Some young men from our congregations are attending colleges with a view to the ministry.  
H. P. M'CLURKIN, *Clerk.*

## REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report, that since your last meeting we have had two regular meetings, and that a good degree of harmony has prevailed among us. The only change that has taken place in our congregations, is that R. M. C. Thompson has received a call from the Lake Eliza congregation, which he has accepted, and has been ordained and installed in that congregation; and that the Rev. J. Dodds has, at his own request, been released from his pastoral charge in the congregation of Garrison.

Our Presbytery now numbers ten ministerial members. We have one vacant congregation, and two missionary stations, within our bounds; one at Tuscola, the other near Decatur, in Michigan. The former has been cultivated during the past year by the Rev. B. M'Cullough, the latter by the Rev. R. M. C. Thompson. The prospects, particularly at the latter station, appear encouraging.

The days of fasting and thanksgiving have been observed by the congregations and people under our care, and the public ordinances attended to with a good degree of punctuality in all our congregations. But still many of our most spiritually minded men, when they contrast the present state of spirituality among us, with what has been enjoyed in years past, are ready to exclaim, "My leanness, my leanness; woe unto me."

With regard to the direction on the subject of temperance, our ministers in all their public ministrations have endeavored to give faithful warning, and our sessions to take such action as is calculated to discourage and prevent the use of intoxicating drinks. And we believe that there are not any in our bounds who either manufacture or sell, and but few who use as a beverage such drinks.

With reference to your direction for the increase of pastors' salaries, our Presbytery took action at its first meeting after the adjournment of Synod; and fixed the minimum salary for country congregations at \$600, and for those in cities at \$1,000, and recommended our congregations to make an effort to come up if possible at least to the minimum. A majority of the members of Presbytery feeling convinced that the Scripture rule for the support of the gospel, is to give at least one-tenth of the increase into the treasury of the Lord, Presbytery earnestly recommended that rule to our people, and we are happy to report, that in numbers of our congregations a laudable effort has been made to raise the salary of the pastor, and in some to adopt the one-tenth principle.

With reference to your direction on page 205 of the minutes of last Synod, our ministers and people feel that they are under obligation to use all lawful means for the dissemination of our distinctive principles, knowing them to be the only sure foundation for the prosperity and perpetuity of any nation. We are also convinced that the plan you proposed of circulating petitions and sending them to Congress for the amendment of the Constitution, in these very important respects is an excellent way not only to bring our distinctive principles before the public mind in our particular localities, but also, if entered upon in earnest by all our ministers and congregations, would be calculated to produce a most profound effect upon the mind of Congress itself, and the country at large; and that the Church is eminently called upon under the present circumstances to engage vigorously in this duty, and in case we should fail to accomplish the end our skirts will then be clear; Ez. 2: 7, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious." Presbytery therefore most earnestly submits to you, dear Fathers and Brethren, the propriety of taking mea-

asures for the efficient prosecution of the plan you proposed from year to year, either till the end be accomplished, or divine Providence shall point out some other course to be pursued.

Respectfully submitted,

P. H. WYLIE, *Clerk.*

#### REPORT OF ILLINOIS PRESBYTERY.

Since last meeting of Synod, Illinois Presbytery has held two stated meetings. The meetings were well attended, and have been characterized by peace and harmony.

A new congregation has been organized in Kansas, called Olathe and Pleasant Ridge. Rev. W. W. M'Millan has been settled as its pastor, and his name added to the roll of constituent members of Illinois Presbytery.

There are under our care nine congregations, all settled and all but one self sustaining. We have nine ministers, all settled pastors. We sustain but two missionary stations, both small, and affording little encouragement for labor. We have not been able to explore new fields or open new stations. We have four students of theology, three of the first and one of the second year. The congregations under our care are annually visited and examined by committees of Presbytery. The state of our people is in most respects encouraging. There are strong temptations to falter in practical testimony bearing against the corrupt constitutions in church and state, and there are evidences of weariness in waiting long for the salvation of God. It is to be feared that there are too many in the Reformed Presbyterian Church who are not well grounded in her distinctive principles, who do not fully understand their practical application, do not sufficiently appreciate their importance, and are not willing to sacrifice much for their success. On the other hand, there are those who do earnestly contend for the faith once delivered to the saints, and who endeavor to keep their garments unspotted from the world. With some exceptions, the people of our charge have shown liberality toward the cause of the Redeemer. The days of thanksgiving and fasting have been observed in all our congregations.

Respectfully submitted,

J. M'CRACKEN, *Clerk of Presbytery.*

#### REPORT OF IOWA PRESBYTERY.

The Presbytery of Iowa respectfully report: That since your last meeting we have held two regular meetings, which have been characterized by entire harmony. We think we see the evidence of the goodness and pleasantness of brethren dwelling together in unity. We have organized two congregations, known respectively by the name of Kossuth and Albia. The latter congregation has made a call upon Rev. James Love, which has been accepted, and arrangements have been made for his installation. Our vacancies, in addition to the above, are Davenport and Maquoketa. The missionary stations of Janesville and Elliot have been under the care of the Board of Domestic Missions, and we cannot, therefore, give any information in regard to them.

We have received under our care, as a student of theology, Jas. H. Willson, who finished his literary course some years since, and has been engaged in the mean time in teaching.

Presbytery has, according to the direction of Synod, made inquiry in regard to ministers' salaries, and found that the salary of the majority of our ministers is entirely inadequate to their support. We have not been able to devise any measures for the accomplishment of the end designed, and therefore earnestly urge upon Synod to take some efficient action relative to the matter. We ask for one laborer to labor in our bounds during the ensuing six months.

Respectfully submitted,

S. M. STEVENSON, *Clerk.*



The consideration of the report of the Board of Education was resumed. It was

*Resolved*, That so much of the Report as relates to the purchase of the college building be recommitted to the Board, for the purpose of endeavoring to adjust all claims that may lie against the building.

The rules requiring Synod to adjourn at 5½ P. M. was suspended for the purpose of having recess from 5½ to 7½ P. M.

Upon the adoption of the 2d article of the report, Rev. J. M'Cracken was unanimously chosen Principal of the school, at a salary of \$1,000 per annum.

While the report was under discussion, Synod had recess until 7½ P. M.

SAME PLACE, 7½ P. M.

After recess Synod came to order. The calling of the roll and reading of the minutes were dispensed with. It was

*Resolved*, That Pastors and Clerks of sessions be recommended to respond cheerfully to the Circular of Inquiry from J. M. Wilson, publisher of the Presbyterian Historical Almanac.

*Resolved*, That H. H. George be appointed to preach, during the next meeting of Synod, on the Indulgence of the Holy Spirit.

The consideration of the report of the Board of Education was resumed. It was amended and adopted.\*

The report of the Treasurer of the Board of Education was returned to him to be perfected.

A series of resolutions on the subject of the organization of a Collegiate Institute, was referred to the Board of Education, and the Principal elect was directed to co-operate with the Board in this matter.

A committee, consisting of A. M. Milligan, J. R. W. Sloane and W. M'Donald, was appointed to confer with Mr. M'Cracken in reference to his acceptance of the position to which he has been chosen.

The report of the Committee on Systematic Beneficence was taken up, amended and adopted. It is as follows:

On the subject of Systematic Beneficence, we recommend the following:

1. Inasmuch as neither Scripture example nor precept can be found for a less portion than one-tenth of all the increase, we think at least so much should be counted "holy to the Lord," especially now that the world is the gospel field.

2. That pastors be required to call the attention of the people to this matter, and in their public ministrations and family visitations, by prayer for the outpouring of the Spirit of God, by exhortation and by a good example, to educate them in the true spirit of liberality.

3. That for Church Extension Fund, and all like purposes, and wherever there may be extraordinary demands for means, special appeals be made for the free-will offerings of God's people.

**PASTORS' SALARIES.**—We are persuaded that in most cases pastors' salaries furnish a very insufficient support. That this should be the case at a time when God has opened so wide his bountiful hand, and at a time when the undivided attentions of mind and body are demanded in our Master's great work, is a serious fault. We recommend that Presbyteries be directed to take this matter into consideration and act as their wisdom may direct.

Respectfully submitted,

J. C. SMITH, Chairman.

\* This report was not among the papers received from the Clerk. It will be inserted when furnished. EDS.

W. Graham, J. Kennedy and J. R. Thompson had leave of absence during the remaining sessions of Synod.

The following resolution was adopted :

*Resolved*, That Synod designates the following days for Collections on behalf of the schemes of the Church :

Church Extension,	- - - -	1st Sabbath July.
Board of Education,	- - - -	1st Sabbath September.
Foreign Mission,	- - - -	1st Sabbath December.
Domestic Missions,	- - - -	1st Sabbath February.
Freedmen's Mission,	- - - -	1st Sabbath April.

In cases where it may not suit the convenience of a congregation to take collections according to this arrangement, it is recommended that it be attended to as near the time as practicable. Presbyteries are instructed to see that congregations under their charge give attention to this matter at the proper times.

J. C. Boyd was appointed a member of the Board of Education in place of H. P. M'Clurkin, resigned ; and D. Boyd in place of W. Wills, resigned. W. Milroy was added to the Board of Education. The committee appointed to confer with Mr. M'Cracken was continued, and in case of his declination, the Board of Education was authorized to make a provisional arrangement.

S. O. Wylie was requested to prepare an address on Missions, embodying the substance of his remarks on that subject in this court, and publish the same in the Magazine.

The report of the Deputation to Europe was taken up and adopted. It is as follows :

The Committee to solicit funds in the British Isles for the education of Colored Youth, respectfully report :

We collected in Ireland, England and Scotland the sum total of £3298s. 6d. The committee were well received personally, and the collections would have been much larger had the season been more favorable. It is customary in these islands for professional men and men in large business to spend the summer season in recreation. We found them largely absent from their residences. Besides, delegates of the Freedmen's Association from this country had reached there rather before us, and interfered with our efforts more or less, particularly in Scotland. The definite disposal of the money collected remains with the Synod.

Finally, we tender our thanks to those who contributed to our mission ; but we would mention with special regard, the name of Mrs. Ann Ferguson, of Belfast, who now, as formerly, has shown great liberality in contributing to the cause of the Freedmen.

The expenses of the delegation are as follows : Mr. Wylie's expenses, £62 ; Mr. Milligan's expenses, £58 ; Mr. Willson's expenses, \$255.

Respectfully submitted, J. M. WILLSON, *Chairman*.

*Resolved*, That the expenses of the Deputation to Europe be paid out of the fund collections made by them.

The report of the Committee on Finance was taken up, and adopted. It is as follows :

The Committee on Finance would respectfully report :

That they have examined the reports of the Treasurers of Synod, of the Domestic Missions, of the Seminary, and of the Board of Church Extension

and find their respective accounts to have been kept in a business manner, and to have been correctly audited. We recommend the publication of these reports.

In the report of the Treasurer of the Seminary, there is a recommendation that the committee on the distribution of the Beneficiary Fund be authorized to give \$125.00 as the maximum amount to any one student per year. We recommend Synod to adopt this recommendation. The state of this Fund will warrant it.

The Treasurer of the Seminary, Mr. D. Gregg, in the close of his report tenders to Synod his resignation. We recommend Synod not to accept of his resignation.

In relation to the Bequest of M. K. Mawhinney, your committee recommend that it be divided between the Natchez and Washington Missions—\$12.50 to each.

In regard to the \$350 7-30 notes, the bequest of G. B., your committee recommend that this bequest be invested, \$200 for the endowment of the Seminary and \$150 for the benefit of the Foreign Mission.

Further, your Committee would recommend to Synod the appointment of a Board, to be incorporated, and hold in trust all the invested funds of the Church.

Again, your Committee recommend Synod to direct the Board on Church Extension to pay no moneys to any congregation which may not have obtained a proper and valid title to its property, holding it in trust for the Church.

We recommend that Rev. A. M. Milligan be empowered to draw on the Treasurer of Domestic Missions for \$14.00, his expenses as delegate to the Synod of our former brethren.

In relation to the amounts probably needed, by the various schemes of the Church, during the ensuing year—on which your Committee was directed to report—we present the following schedule of estimation :

For the Theological Seminary, - - - - -	\$3,000
Of this sum \$1,900 is secured by endowment, leaving a balance of \$1,100 to be raised.	
For Domestic Missions, - - - - -	800
For Freedmen's Mission—Current expenses, - - - - -	5,500
For Mission House in Washington, - - - - -	3,000
For Foreign Mission—Current expenses, - - - - -	6,000
For Mission Buildings, - - - - -	5,000
For Church Extension, - - - - -	8,000
For support of Literary Institution, - - - - -	1,000

Finally, we recommend that Synod direct the several sessions that hold notes on members in their respective congregations, given for the endowment of the Seminary, to report on the said notes to the collectors in their respective Presbyteries before the next meeting of Synod, and that these collectors report to the Treasurer of the Seminary in time for him to make out his report to Synod.

Respectfully submitted,

S. STERRETT, *Chairman.*

*Resolved*, That the delegates to ecclesiastical bodies appointed by Synod at its present session, be authorized to draw upon the Treasurer of Synod for the amount of their expenses.

Messrs. D. Gregg, H. Dean, D. Euwer, D. Chesnut and W. Wills are appointed a board to hold in trust all the invested funds of the Church.

The report of the Committee on Discipline was taken up. The

appeal of T. C. Spears and others was entered upon. The papers were read, and the appellant, T. C. Spears, was heard.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

SAME PLACE, Wednesday, May 30, 9 A. M.

Synod met and was constituted with prayer. All the members present, except French and O'Neill. Minutes read and approved.

The consideration of the appeal of T. C. Spears and others was resumed. The Synod directed the settlement of the case upon the following basis: That Robert Boyd be directed to make the deed of the 1st Miami Church building to the 1st Miami congregation, the congregation to pay the expenses of making the title and to cancel the note held by them against Robert Boyd. The appellant had leave to withdraw his papers.

The whole report of the Committee on Discipline was adopted. It is as follows:

The Committee on Discipline respectfully report:

Only two papers have come before them, Nos. 6 and 10. No. 6 is an appeal from Lakes Presbytery. All the papers appear to be in regular order, and the case is in readiness for the action of the court.

No. 10 is an inquiry from session of Salem congregation asking an answer to the following: "Is it wrong for Covenanters to vote for proper amendments to the State constitutions?" We suggest the following reply: That while there may be instances in which it would not be wrong to do so, yet as there are other ways by which countenance and approbation may be given to what is proper, as by petition, and by public and private expression, Synod does not recommend such a course.

Respectfully submitted,

J. C. BOYD, *Chairman.*

J. C. K. Milligan laid on the table the following resolution, and gave notice that he would call it up at the next meeting of Synod:

*Resolved*, That Professors Sproull and Willson, and Rev. D. Scott, be appointed a Committee to revise the Book of Government.

*Resolved*, That we recommend to our people the observance of the "Week of Prayer," viz. the first week of January.

The report of the Committee on Constitutional amendments was taken up. The recommendations of the report were adopted. They are as follows:

Your Committee submit the following resolutions:

1. *Resolved*, That R. Z. Willson, J. C. K. Milligan and H. O'Neill be appointed a Committee to prepare and present an address to the Congress of the United States, urging upon that body the character and claims of Messiah the Prince, to national recognition, and his law as the only safe and proper basis for the reconstruction of the government.

2. *Resolved*, That Revs. S. O. Wylie, T. P. Stevenson, J. R. W. Sloane and A. M. Milligan, be appointed to write, or have written, and publish and circulate tracts upon this subject—to observe the phases of this movement, and to take such action as in their judgment may seem proper.

3. *Resolved*, That this Synod appoint delegates to attend the superior judicatories of the several churches in this country at their next sessions, and urge upon them vigorous and decisive action.

4. *Resolved*, That Presbyteries be directed to take this subject into earnest and prayerful consideration, and appoint some of their members to attend meetings of inferior judicatories, to lay the subject before them, appoint some of their members to preach, deliver addresses, distribute tracts, &c.

5. *Resolved*, That our people be directed to circulate petitions to Congress for the amendment of the Constitution, co-operating with the National Association for that purpose.

JAMES WALLACE, *Chairman*.

*Resolved*, That Mr. Wallace be requested to publish the body of his report in the Magazine, with such additions as he may deem necessary.

Congregations were directed to take up collections for the Literary Fund at their earliest convenience.

The following resolution was passed by acclamation:

*Resolved*, That the thanks of this Synod be tendered to friends in Rochester for the welcome and hospitality extended to its members, and that we will carry with us a grateful remembrance of their kindness.

It was ordered that the Minutes be published in the *Reformed Presbyterian and Covenant*.

The thanks of Synod are tendered to those Rail Road Companies which have given return tickets to members of Synod, and also to those who were active in procuring them.

J. R. W. Sloane and the Clerk were directed to prepare and transmit a letter to the Irish Synod.

Synod adjourned with prayer and singing the 133d Psalm.

R. J. DODDS, *Moderator*.

R. Z. WILLSON, *Clerk*.

## APPENDIX.

### REPORT OF TREASURER OF FOREIGN MISSION FUND.

1865.

#### *Receipts.*

Apr. 20	Credit by total amount balance in Treasury as reported to Synod to meet in Utica, O., on 24th May next.....	\$79 39
"	By total amount deposited with the Assistant Treasurer, of United States, on temporary loan, and now inserted in this account same as cash, by order of Synod.....	4,000 00
24	Union, &c., congregation, Pa.....	\$74 00
	Premium on a silver dollar, .....	25 74 25
"	Brookland, &c., congregation .....	19 75
"	J. Haliday, Perth, C. W. \$5.00, premium on do. \$2.00 .....	7 00
"	Mary Barr, Allegheny, silver \$1, premium 25 cts.....	1 25
"	Donation, per Rev. T. Sproull .....	1 00
"	Springfield branch of Springfield con., per Saml Allen..	10 50
"	Capt. W. E. Allen, of 155th Reg't. Pa. Volunteers...	2 00
28	Kortright cong., per Rev. T. P. Stevenson.....	21 00
29	D. Chesnut, of Pittsburgh, per Rev. T. Sproull.....	100 00
"	Robert Wylie, Plumer, " " " .....	10 00
"	Joseph Allen, Allegheny .....	5 00
"	Vernon cong., per W. L. Wright.....	18 18

*Reformed Presbyterian Church.*

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May	1 Samuel C. Davis, Co. I, 105th Reg't. Pa. Vols.,.....	1 00
	4 Mailed at Millersburg, O., anonymous.....	5 00
	" 1st cong., Phila., col. of 26th March last, per Wm. M'Knight, treasurer.....	329 30
	22 Old Bethel cong., Ill., anonymous note.....	32 00
	" E. W. Hutcheson, of Rushsylvania, for educating native females of Syria,.....	2 00
	" Samuel M'Coy, Triadelphia, per Rev. T. Sproull.....	10 00
	24 Londonderry cong., O., per Edward Logan.....	17 65
	" Brookland cong., per H. S. Steel, by John Reid.....	9 50
	" Soc. of Tomika, \$7, M'Quigg \$1, Miss M'Quigg 50 cts. per Rev. H. P. M'Clurkin, total.....	8 50
	" A. Morrow \$5, Mrs. Crawford \$5, Mrs. D. Guthrie \$4, per Rev. S. Bowden, total.....	14 00
	25 Ryegate and Barnett cong.,.....	\$48 00
	" Interest on Ruth Gilfillan's bequest .....	5 60
	" John A. Morse, all per Rev. J. M. Beattie.....	10 00
	" James Oliver, Toronto, C. W., \$2, prem. 80, Miss Frazier, 35 cts.....	63 20
	26 James E. Nisbet, per Rev. R. Cannon.....	3 15
	" Robert Shields, licentiate.....	5 00
	" Sterling cong., per Hugh Crockett.....	5 00
	" Wm. Porter, of Washington, Iowa, per Rev. S. M. Stevenson.....	15 00
	" James Patton, of Utica, Ohio, .....	1 00
	" David Kilpatrick, Jr., of Linton, Iowa, per J. M'Intyre	5 00
	" Female missionary society of Sterling, per Rev. M. Wilkin.....	2 50
	30 Rev. David Scott,.....	1 00
	" J. N. M'Kelvy.....	2 00
June	5 Mailed at Norfolk, Va., signed A Tenth to the Lord...	3 00
	6 Mrs. Rosanah Dunn. Bovina cong., per Rev. J. Kennedy	1 00
	" Two little girls of same cong., to teach heathen.....	
	14 Contributed by the Sabbath school of 3d cong. N. Y., for educating boys in the Syrian mission, per H. Carlisle.....	130 00
	19 Joseph Dodds, of Iowa Prairie, Iowa.....	5 00
July	29 Young ladies of Parker Institute, Brooklyn, N. Y., to be applied to educate the first girl who enters the female school in Syria, collected by Mrs. Mary Borgman	9 30
	" Miss Ellen Brady, of 1st cong., Philadelphia,.....	1 00
	3 Commercial Bank, 6 month's interest on \$2,322.67 Allegheny 5 per cent. due 1st inst.,.....	58 07
	" United States, 6 mos. interest on \$150, bequest of Wm. M'Knight, dec'd, \$4.50, premium on do. \$1.75, total	6 25
	5 North Washington branch of Rev. R. Reed's cong., per Rev. T. Sproull.....	2 00
	20 Sandy Soc. of Salem cong., Pa., per Rev. A. J. M'Farland.....	22 00
	" A Friend of Missions, mailed at Tophsam, by Rev. R. Z. Willson.....	3 00
	" A friend, mailed at White Lake.....	1 00
	24 Monongahela cong., per John M'Connell.....	50 00
	" City of Phila. 6 mos. interest on \$100 donation, D. G..	3 00

July	24	do. 6 mos. interest on \$50, bequest of Wm. M'Cracken, dec'd.....	1 50
Aug.	2	John Anderson, of Zanesville, O., per Jas. M'Cartney,..	5 00
	3	U. S. interest on \$1,000, temporary loan, in full.....	22 36
		" Amount rec'd by Dr. Metheny for medicines and professional services, by order of Board allowed to retain	614 17
	10	Samuel Cochran, of Kansas, per Rev. J. R. W. Sloane	10 00
	17	Hannah George, of Rushsylvania, O., for girls' school, Syria .....	5 00
	18	U. States, 6 mos. interest of \$500, donation of Wm. Brown, Jr., Phila., for girls' school in Syria, due 15th inst.....	18 25
	18	Nemo, of Clarinda, Page county, Iowa.....	5 00
	26	R. B., of Yorkville, C. W., \$2, premium on it, 78 cts....	2 78
Sept.	6	Mailed in Phila., signed A Tenth to the Lord.....	4 00
	11	Jas. B. Porter, of Mercer, Pa., per Rev. J. J. M'Clurkin	5 00
	22	Craftsbury cong., per Rev. J. M. Armour.....	15 00
	25	Walton cong., N. Y., per Rev. D. M. M'Allister by Rev. A. M. Stavelly .....	30 00
		" Kortright ladies' missionary society.....	3 00
	26	Mrs. Brown, of Pleasantville, Venango co., Pa.....	25 00
Oct.	2	York cong., N. Y., per Rev. S. Bowden.....	62 00
	11	Some members of Piney branch of Rehoboth cong., per Rev. J. M. Elder.....	14 00
		" Rev. T. M. Elder.....	2 00
	20	Ladies' missionary society of 1st cong. Phila., per Miss A. J. Patterson.....	50 00
	25	Union cong., Pa., per Rev. T. Sproull .....	64 50
		" Brookland, &c., congregation .....	12 00
		" Dr. Alexander Grief.....	10 00
		" Mr. M'Conkey.....	3 00
		" John Guthrie, of York, N. Y., per Rev. S. Bowden.....	20 00
Nov.	2	U. S. Treas. 6 mos. interest on \$2,000 temporary loan...	90 00
	7	Miss Janette Brown, of Mercersburg, Pa .....	1 00
	15	Collection of St. Louis cong., per Jas. Martin.....	47 75
	17	Saml. Edmunds, of Oil Creek cong., Pa., per D. Reed..	1 00
		" Ladies' missionary society of Utica, O., cong., per Rev. J. C. Boyd .....	26 55
	22	W. M. M'D, of Southfield, Mich .....	10 00
		" Doctor R. W. Ritchie, of 2d cong., Phila.....	5 00
	27	Proceeds of medicines and professional services of Dr. Metheny, paid to Rev. R. J. Dodds.....	116 02
Dec.	2	Princeton cong., Indiana, per J. E. Caruthers.....	20 00
		" Tophsam cong., Vt., per Daniel Lang.....	15 65
	13	Bethel cong., Ill., \$54.10, less Adams Express charge, \$1	53 10
	21	Lind Grove cong., Iowa, per Rev. C. D. Trumbull.....	21 00
		" A Friend of Missions, of Clarinda, Iowa, per do.,.....	10 00
	22	Rushsylvania cong., Ind., O., per Wm. Wright.....	23 00
	23	Bloomington cong., Ind., per John A. Russell.....	82 00
	25	Joseph A. Torrence, Grove Hill, Iowa, .....\$5 00	
		" From do., for girls' school, Syria.....5 00	
		Total, per Rev. Josiah Dodds,.....	10 00
	30	New Alexandria branch of Rev. A. M. Milligan's cong., per J. M. Elder.....	40 05

1866.

Jan.	2	Com. Bank, 6 mos. interest on \$2,322.67 Allegheny Co. loan.....	58 07
	4	U. States, 6 mos. int., \$150, bequest of Wm. M'Knight, \$4.50, prem. on do., 1.93.....	6 43
	"	Wilkinsburg cong., per Henry Dean.....	22 73
	5	Bovina cong., per Rev. J. Kennedy.....	25 00
	12	City of Phila., 6 months interest on \$50, bequest of W. M'Cracken .....	1 50
	"	Do., 6 mos. int. on \$100, donation of D. G., York, N. Y. ....	3 00
	16	Coldenham cong., per Rev. J. W. Shaw.....	11 00
	20	Macedon cong., per Rev. P. H. Wylie.....	5 00
	23	A. Dodds, Lucisco, Pa., per Rev. T. Sproull.....	5 00
	26	J. B. Torrence, Belle Centre, O.,.....	15 00
	27	Contribution of Rev. Dr. Sproull's Sabbath school, per J. T. Morton.....	40 00
	29	A lady friend, per Rev. T. Sproull.....	5 00
	"	U. S. 6 months interest on \$2,000, temporary loan, from 20th September last to this date.....	43 06
Feb.	2	Clarksburg branch of Rev. A. M. Milligan's cong., per J. Caldwell.....	33 50
	10	E. W. Hutcheson, of Olathe, Kansas .....	2 00
	"	P., mailed at St. Louis.....	5 00
	12	Rochester cong., N. Y., per Jas. Aiton .....	41 75
	"	Miss Susan Boyd, of New Texas .. ... \$1 00	
	"	Johnny Boyd, Houston, found in his saving box, after his death, by his mother, per Rev. J. Hunter ..	6 00
	15	6 months interest on \$500 U. S. 7 $\frac{3}{8}$ loan, donation of Wm. Brown, Jr., for female school, Syria .....	18 25
Mar.	1	2d cong. (Dr. Stevenson's), N. Y., per W. J. Wiggins, ..	226 82
	"	Wm. J. Steele, Allegheny City, per Rev. S. O. Wylie, ..	5 00
	2	Slippery Rock cong., Pa., per Robert Spear.....	70 00
	8	William Stavely, of Natrona, Allegheny co., Pa., .....	10 00
	9	Salt Creek cong., O., \$60 30, less Express charges, \$1... ..	59 30
	12	Union cong., per R. M'Kinney .....	1 00
	15	Contribution of Mrs Borgman's class in the Parker Institute, Brooklyn, N. Y., per Mrs. Borgman, for educating the first girls who entered the Syria school... ..	10 00
	"	Hugh Patterson, of Zanesville, O., per Rev. T. Sproull ..	10 00
	19	Jonathan's creek cong., O., per Rev. A. M'Farland,.....	15 00
	"	Middle Wheeling cong., Va., per do.....	23 00
	"	Robert Wylie, of Harlansburg, Pa., per Rev. S. O. Wylie ..	10 00
	21	Missionary Society of Boston, per Rev. Wm. Graham... ..	25 00
	"	2d cong., Phila., last Sabbath collection, per W. Stewart ..	145 39
	27	Ladies' missionary society of 1st cong., Phila., per Miss A. J. Patterson. ....	50 00
	"	Children of Sabbath School of 2d cong., Phila., per John B. Stewart, treasurer.....	81 19
	28	Mrs. Dorothy Guthrie, per Rev. S. O. Wylie.....	10 00
	"	Clarinda cong., Iowa, per D. Gregg..... \$32 15	
	"	Missionary society, of do.,..... 30 00	62 15
	"	Pittsburgh and Allegheny cong., per D. Gregg, treas... ..	262 18
	30	Wm. Brown, Jr., of 2d cong., Phila., to be used exclusively for the benefit of the female school, Syria.....	50 00



Mar.	30	Thomas Arbuckle, of Bovina cong., N. Y., per Rev. J. Kennedy,.....	3 00
Apr.	2	Stanton cong., Ill., anonymous.....	38 10
	7	3d cong., Kensington, Phila., per Wm. M'Illhatton.....	40 00
	9	Additional from 2d cong., Philadelphia.....	10 00
	10	Crawford miss. soc. of Baltimore, per Miss Nancy Smith, treasurer.....	66 00
	18	2d cong., Newburg, N. Y., per Rev. J. R. Thompson...	34 78
		" Old Bethel cong., Ill., per Rev. J. Wallace.....	18 00
	19	Danl. M'Caw, C.W., per D. B. Willson ..	1 25
			<hr/>
			\$8,446 37

1865.

*Expenses.*

Apr.	28	To cash paid L. S. Ward, of Boston, freight on package for Dr. Metheny, to Liverpool.....	\$2 25
Aug.	3	Paid Brown, Brothers & Co., for bill of exchange for £192.2s 3d, to order of Rev. Joseph Beattie, being £90 sterling, 6 months salary to Rev. R. J. Dodds, and £90 sterling to Rev. J. Beattie, from 1st October next to 1st April next, and £10 to Rev. J. Beattie in going to Latakiyeh, and balance £2.2s.3d. stg. to Dr. Metheny, balance in full his salary to same date April next .....	1,342 53
		" Amount received by Dr. Metheny for professional services and sales of medicine, by him retained and accounted for.....	614 00
	14	To cash paid Drexel & Co. for their bill of exchange on London for £100 sterling, sent Rev. R. J. Dodds, as traveling expenses of himself and family from Syria .....	699 92
Oct.	27	To cash paid John Caldwell for bill of books bought for Dr. Metheny in Liverpool.....	10 00
Nov.	4	To cash mailed to Rev. R. J. Dodds, at Lucesco .....	100 00
	17	To cash paid to Andrew Knox, of New York, for amount loaned Rev. R. J. Dodds.....	\$15 00
		" To cash paid Rev. A. M. Milligan for amount loaned Rev. R. J. Dodds.....	47 00
	27	To cash paid Rev. S. O. Wylie for amount loaned to Rev. R. J. Dodds, at Liverpool.....	42 00
		" To cash paid Rev. R. J. Dodds, being balance in full his traveling expenses from Latakiyeh to Lucesco, Westmoreland Co., Pa.....	48 00
		" To amount paid Rev. R. J. Dodds in Syria by Dr. Metheny, and which is included in his traveling expenses home, being proceeds of sales of medicines and professional services .....	116 02
	29	To amount paid D. Gregg for Dr. Metheny, to be deducted from his next half year's salary.....	70 00
Dec.	13	To cash paid Chairman, Foreign Postage.....	1 00
	27	To cash paid Rev. R. J. Dodds, by hands of Rev. S. O. Wylie, being his half year's salary, from 1st Oct. to 1st April last. The above half year's salary is charged to Mr. Dodds on 3d August last, but afterward appropriated to mission expenses by order of the Board,	450 00

1866.

Jan.	4	To cash paid Brown, Brothers & Co., for bill of exchange on London, to order of Rev. J. Beattie, for £40 sterling to pay him and Dr. Metheny for loss on bills exchange sent them up to 1st April next.....	277 42
	29	To cash paid Brown, Brothers & Co., for bill of exchange on London at 60 days, for £100 to Rev. Joseph Beattie, and one bill for £100 stg. do., to Dr. Metheny, which pays their salaries in full from 1st April to 1st Oct. next.....	1,351 77
Apr.	3	To cash paid Brown, Brothers & Co., for bill of exchange for £31 stg. to Peoples Brothers, Liverpool, of which £7.13s.11d. is charged to Foreign Missions and £23 6s.1d. is charged to Dr. Metheny personally, and to be deducted from his salary by order of the Board	189 86
	5	To cash paid Brown, Brothers & Co., for bill of exchange on London, at 60 days' sight, for £60 stg. to order of Rev. Joseph Beattie, for expense of mission.....	363 96
		Total amount balance in treasury.....	2,705 47
			<hr/> \$8,446 37

WILLIAM BROWN, *Treasurer of Foreign Mission.*

May 8, 1866. Audited by Board and found correct.

SAMUEL O. WYLIE, *Chairman.* J. P. STEVENSON, *Secretary.*

REPORT OF THE TRUSTEE OF SYNOD.

*Fund for Educating Theological Students.*

1865.		<i>Cr.</i>	
Apr.	20	Credit by amount balance in treasury as reported to Synod, to meet at Utica, O., 24 May next.....	\$374 84
May	15	By cash from City of New York, 3 months interest on \$5,500 Water Stock, Acheson bequest, due 1st inst...	68 75
		" James Campbell, of Rochester, per Rev. D. Scott, said to be one year's interest on bequest of Mary White, deceased, due 1st inst.....	111 41
July	1	U. S. 6 months' interest on \$1,100, Elder bequest, \$33, premium on do., \$12.87.....	45 87
		" Do., 6 months' interest on \$200, formerly held in part by John Gray, \$6, prem. on do., \$2.34.....	8 34
		" Do., 6 months' interest on \$2000, Acheson bequest, due this day, \$60 prem. on do. \$23.40.....	83 40
	24	Rebecca M'Ithinney, of Morning Sun, Iowa, for educating students.....	5 00
Aug.	3	City of New York, 3 months' interest on \$5,500, Acheson bequest, due 1st inst.....	68 75
	18	United States, 6 months' interest on \$1,000, invested 3d January last, 7 <sup>10</sup> / <sub>16</sub> loan .....	36 50
Nov.	6	City of New York, 3 months' interest on \$5,500, as above	68 75
1866.			
Jan.	4	United States, 6 months interest on \$200, \$6.00, prem. on do., 2,58, .....	8 58
		" United States, 6 months interest on \$2000, \$60, prem. on do., \$25.80, total same as above.....	85 80

*Minutes of the Synod of the*

Jan. 4	United States, 6 months interest on \$1,100, \$33, prem.	
	\$14.19 .....	47 19
Feb. 2	City of New York, 3 mos. interest on \$5,500, as above	68 75
15	6 months' interest on \$1,000, 7 $\frac{1}{2}$ % loan same as above....	36 50
Apr. 20	3 months interest on \$500, temporary loan.....	7 50

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\$1,125 93

1865.

*Dr.*

Nov. 18	To cash paid David Gregg for benefit of students.....	\$300 00
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1866.

Mar. 28	" " " " " " .....	50 00
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Apr. 20	Balance in treasury.....	775 93
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\$1,125 93*Fund for Superannuated Ministers.*

1866.

*Cr.*

Jan. 12	Credit by one year's interest from City of Philadelphia, same as formerly reported to Synod.....	\$ 10 42
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*Dr.*

Mar. 28	To cash balance in full deposited in Philadelphia Savings Fund.....	\$ 10 42
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*Theological Seminary Fund.*

1866.

*Cr.*

Apr. 20	Credit by cash from City of New York, being one year's interest on \$5,000, Acheson bequest, in full up to 1st February last.....	\$ 250 00
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Mar. 20	To cash paid David Gregg, treasurer, one year's interest in full, paid in four quarterly payments.....	250 00
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WILLIAM BROWN, *Trustee of R. P. Church.*

## REPORT OF THE TREASURER OF SYNOD OF THE REF. PRES. CHURCH.

*Literary Fund.*

1865.

*Cr.*

Apr. 28	Credit by cash from John Caldwell for two Book of Government.....	\$ 70
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May 2	Rev. W. P. Johnston, one copy of Testimony.....	50
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"	Robert Forsyth, for one copy of Testimony to sell.....	45
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8	Rev. J. R. W. Sloane, for six copies of Testimony.....	3 00
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24	Rev. T. Sproull, from sales of Book of Government....	16 90
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26	John Gray, for former edition of Testimony.....	3 00
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"	Rev. H. P. M'Clurkin, for Testimonies to be furnished by David Gregg .....	1 50
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July 24	City of Philadelphia, 6 months' interest due 1st inst....	9 04
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11	D. Longwell, and Nancy M'Donald, each one Testimony	1 00
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1866.

Jan. 11	Robert Forsyth, for one copy Testimony to sell.....	45
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12	City of Philadelphia, 6 months' interest due 1st inst....	9 04
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Mar. 1	Walter T. Miller, for Testimonies, per Rev. S. O. Wylie	6 00
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Apr. 20	Amount overdrawn treasury.....	86 79
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\$138 37

*Reformed Presbyterian Church.*

235

1865.		<i>Dr.</i>	
Apr. 20	To amount overdrawn the treasury as reported to Synod to meet at Utica, O., on 24th May next.....	78	73
May 26	To cash paid Rev. R. Z. Willson for services as Clerk of Synod.....	50	00
June 10	To cash paid Jos. B. Rogers on order of Rev. R. Z. Willson as Clerk of Synod.....	7	50
Aug. 10	To cash paid Harnden & Co., as freight on 14 copies of Testimonies to Burlington, Iowa, by order of Rev. J. M. M'Donald.....	1	50
1866.			
Jan. 2	To cash paid postage on 6 copies Testimony to Sparta, Ill., by order of Rev. D. S. Faris.....	64	
			<u>\$138 38</u>

\* WILLIAM BROWN, *Treasurer of Synod.*

Audited the above reports and found correct, May 8, 1866.

SAMUEL O. WYLIE,  
T. P. STEVENSON.

REPORT OF TREASURER OF DOMESTIC MISSIONS.

1865.		<i>Receipts.</i>	
May 5	By balance reported to Synod.....	\$535	38
16	Cash from Mrs. C. Snively, of Conococheague, per Dr. Sproull.....	50	00
22	Collected by Rev. W. W. M'Millan, from January 1 to May 8, '65.....	19	50
24	George Tennant, Sullivan, O., per Dr. Willson.....	1	00
June 1	Miss Anderson, Slippery Rock cong., per Dr. Willson....	5	00
"	David Brown, Cedarville, O.....	4	00
10	Mrs. Gray, Putnam Co., Ind., per J. A. Russel.....	5	00
"	Credited by Rev. W. W. M'Millan, from May 8 to June 6, '65, in Kansas.....	48	00
July 20	A Tenth to the Lord, mailed at Norfolk, Va.....	3	00
26	Capt. Wm. E. Allen per Rev. J. J. M'C.....	1	00
Aug. 4	6 months int. on \$500, on Acheson bequest, per Wm. Brown.....	12	50
"	6 months int. on \$200 U. S. Bonds, bequest of Wm. Cunningham, coin 6.00 premium 1.77....	7	77
"	6 mos. int. on Allegheny Co. Bonds, due July 1, '65....	58	06
"	6 " " \$1,000, Elder bequest, U. S. Bonds.....	33	00
"	Premium on above coin.....	12	87
"	6 mos. int. on \$1,700, Acheson bequest, Philadelphia City Bonds.....	31	35
"	6 mos. int. on \$200, E. Shields do do do	6	00
"	6 " " \$50, Wm. M'Cracken, do.....	1	50
(All the above int. on bequests, 163.05, of Wm. Brown, Phila.)			
21	Wm. Brown, Phila. int. on \$1,000 Ohio Canal stock, due July 1, '65.....	30	00
"	Wm. Brown, Phila., 3 mos. int. on \$500 5 per ct. Water Loan of New York City.....	6	25
Sept. 29	Little Beaver congregation, per Porter & Acheson.....	19	20
Dec. 13	Balance collected in Kansas, per Rev. W. W. M'Millan,	131	50
28	Vernon congregation, Wis., per W. L. Wright.....	14	00

1866.			
Jan.	3	Wilkinsburg congregation, per H. Dean.....	19 62
	11	Union congregation, &c. per Rev. J. Galbraith,.....	29 50
	23	William Brown, Phila., int. on sundry bequests, &c. Viz: Int. for 6 mos. on \$200, bequest of Wm. Cun- ningham, dec'd., 600, premium 2.76.....	8 76
		Int. for 3 mos. on \$500 N. York 5 per ct. Acheson bequest.....	6 25
		Int. for 6 mos. on \$2,322.66 Allegheny 5 per ct.....	58 06
		Int. for 6 mos. on \$1,000 Ohio State bonds	30 00
		" " " " \$1,100 U. S. 5-20s, Elder bequest.....	33 00
		Premium on above, 43 per ct.....	14 19
		6 mos. int. on \$1,100 Acheson bequest, Philadelphia City.....	31 35
		6 mos. int. on \$200, E. Shields bequest....	6 00
		" " " " 50, Wm. M'Cracken do.....	1 50
		3 " " " 500, due Feb. 1, '66.....	6 25
		24 Lake Eliza cong., pr. Dr. T. Sproull.....	195 36
			10 00
Feb.	1	Utica, O., pr. Wm Stevenson.....	11 50
March	6	Amicus for Indianapolis, per W. Wills.....	5 00
			<hr/>
			\$1,806 86

1865.

*Expenses.*

May	22	Spent by Rev. W. W. M'Millan, traveling.....	\$17 00
		" Remaining in hands of same of 8th inst.....	2 50
June	7	Paid Rev. M'Millan's orders in favor of Dr. Sproull	8 29
	10	Spent in traveling by Rev. W. W. M'Millan from May to June 6, '65 .....	8 05
		Balance in Rev. W. W. M'Millan's hands.....	39 93
July	22	Draft sent to Rev. J. A. Thompson .....	175 00
October	12	Paid Rev. W. W. M'Millan's order per Dr. Sproull...	15 00
	19	Rev. J. Crozier, toward preaching at Indianapolis	70 00
Dec.	13	Rev. W. W. M'Millan, balance collected from June 6, '65, to date.....	131 50
		Rev. W. W. M'Millan, in full to 31st inst.....	110 86

1866.

Jan.	5	Sent Rev. J. A. Thompson.....	237 70
			<hr/>
			\$815 84
By balance due.....			491 02

Respectfully submitted, DANIEL EUWER, *Treasurer.*

## REPORT OF TREASURER OF SOUTHERN MISSIONS.

1865.

*Receipts.*

May	5	By balance per account rendered to Synod.....	\$1,938 23
	15	" cash from Sabbath school in Coldenham, for Freed- men's school, Washington.....	12 00
	16	Lake Eliza congregation, per Dr. Sproull.....	9 10
	22	Old Bethel congregation, per Rev. J. M'Cracken.....	15 25
June	1	Miss Anderson, Slippery Rock congregation, Pa.....	5 60
		" James Dunlap, Dresden, Ohio.....	1 00

June	1	Mrs. Jane Dunn, of Western soc. Rehoboth cong., Iowa	1 00
		" Mrs. Jane Manners, " " " "	6 25
		" " Nancy Coulter, " " " "	1 00
		" " Martha A. Daugherty, " " " "	1 00
		" Southern Society, Rehoboth congregation, Iowa, per Miss Jane Adair.....	10 00
		" R. of Xenia, O., per H. H. George.....	5 00
		" Princeton, Ind., per Rev. J. Stott.....	11 00
		" Daniel Kirkpatrick, Jr., Linton, Iowa.....	2 50
		" Mrs. R. Law, New Concord, O.....	3 00
		" William G. Reed, Kossuth, Iowa.....	5 00
		" Church Hill congregation, Ill., for Natchez Mission...	25 00
		" Bethel congregation, per Rev. J. D. Faris, for do.....	43 00
	7	William Dunlap, Dresden, per D. Gregg.....	1 00
		" Robert Kilpatrick, " " " "	1 00
		" J. M. Milligan, of Orange, per Dr. Sproull.....	15 00
		" J. Houston, " " " "	2 00
		" Londonderry congregation, " " " "	3 50
		" Washington congregation, Iowa, " " " "	6 00
		" Received D. Scott, " " " "	2 50
	9	Rev. Slater's congregation, per brother.....	65 00
		" Mrs. Taylor, Brooklyn, per Rev. J. H. B.....	5 00
		" Donations of T. N. Faris, Bloomington, Ind., \$25 for School Fund, and \$10 for clothing—omitted Dec. 5, 1864.....	35 00
		£3, contributed chiefly by members of Kilinchey cong., Ireland, per Dr. J. Newell.....	20 25
	26	Joseph Dodds, Winfield, Iowa,.....	5 00
July	17	St. Louis congregation, per Rev. J. M'Cracken.....	50 00
		" Sabbath col. in Washington Miss., per J. O. Bayles.....	26 68
	21	J. C. K. Faris, per Rev. T. Sproull.....	5 00
	26	Capt. W. E. Allen, per Rev. J. J. M'Clurkin.....	2 00
	27	Bal. rents, sale of books, &c., up to 1st July, '65, not previously reported by J. O. Bayles.....	261 31
Aug.	28	Rev. Robert Shields, per D. Gregg.....	4 00
	11	Rev. William Stavelly, per Mrs. Cameron.....	10 00
		" Samuel Cochran, Kansas, per Dr. Sproull.....	5 00
	15	Topsham congregation, per Rev. R. Z. Willson.....	19 00
	21	Rushland, Delaware Co., N. Y., A Tenth to the Lord, per William Brown.....	10 00
		" Nemo, Clarinda, Page Co., Iowa.....	5 00
	24	Stanton cong. 34.35, St. Louis 40.00, Bethel 125.00, Churchill 83.75, Princeton 20.00—303.10, less exchange, 50 cts.....	302 60
		The above (302.60,) from Illinois Presbytery, by order Freedmen's Committee, per Rev J. M'Cracken.	
Sept.		" T. C. Faris, for clothing sold at Natchez.....	10 25
	5	Mrs. Elizabeth M'Clure, Bewston Mills, West Va., found in the pocket of her son, James Blackwood M'Clure, after his decease, being \$2 in silver, prem. added.....	3 60
		" Mr. Lindsay, C. W., prem. one dollar Canada note, per Dr. Sproull.....	25
	12	New Alexandria congregation, per T. O. Brown.....	65 50
	14	Syracuse congregation, per Rev. J. M. Johnston.....	12 00

Sept. 15	Ladies' Miss. Society, Allegheny, Pa., per Miss Sarah Boggs, Treasurer.....	100 00
22	Southfield congregation, per Rev. J. S. T. Milligan.....	18 00
	" Southfield Sabbath School, for books for Sabbath School in Washington, per Rev. J. S. T. Milligan.....	8 00
26	Mrs. Brown, Pleasantville, Pa., per Daniel Reed.....	25 00
27	Elkhorn congregation, for Natchez Mission, per Rev. A. C. Todd.....	\$170 00
	Elkhorn Female Miss. Society, per Rev. A. C. Todd.....	10 00
		<hr/>
		\$270 00
	Less Exchange.....	1 00
		269 00
28	Salt Creek congregation, per James M'Cartney.....	33 59
Oct. 10	Brownsville Ladies' Miss. Society, per Mr. J. C. K. Faris	25 70
12	A Tenth to the Lord, per William Brown.....	3 00
	" Contents missionary box of dec'd. child of Jas. and Mary Aiken, per Dr. Sproull.....	1 25
	" Collected in Allegheny and Pittsburgh, for Washington buildings, per Dr. Sproull.....	173 25
19	Dr. A. Greer, per Rev. John Crozier.....	10 00
24	Brooklyn congregation, per Rev. T. Sproull.....	26 35
	" Proceeds of Children's fair, held in First Church, Phila. for Colored Mission school in Washington, D. C., by the Misses Isabella Allison, Marion Harvey and Annie C., children of Dr. Brown, per William Brown.....	32 15
27	Miss Bigham, Donegal, Ireland, in post office order from Princeton, Ind., per Rev. Jas. Stott, (for Library for colored people).....	11 25
Nov. 1	Old Bethel congregation, per Rev. J. M'Cracken.....	48 25
	" Clarinda congregation, per Rev. J. M'Cracken.....	10 00
3	Janet Brown, Mercersburg, Pa.....	1 00
17	Daniel Reed, Oil Creek, Pa.....	1 00
29	John Guthrie, York, per Dr. Sproull.....	5 00
	" Mrs. Crawford, Sandusky, per Dr. Sproull.....	5 00
Dec. 8	Collected by D. Euwer, in Pittsburgh and Allegheny City, for Washington, D. C. Mission House.....	221 00
13	Mr. W. Willa, Pittsburgh, for Wash. Mission House...	100 00
15	New York cong., for Washington Mission House, D. C., per W. T. Miller.....	700 00
	" First congregation, N. Y. City, W. T. Miller, for Freedmen's Mission.....	38 00
	" Slippery Rock congregation, per R. Speer.....	35 00
16	White Lake congregation, per Rev. J. B. Williams.....	13 00
	" Ryegate and Barnett congregation, per J. M. Beattie....	44 55
	" Mary Ann Cochran, Allegheny.....	1 00
21	Lind Grove congregation, per Rev C. D. Trumbull.....	26 75
	" H. Dean, Wilkinsburg, for Wash. D. C. Miss. building	100 00
26	Joseph A. Torrence, Grove Hill, Iowa.....	5 00
28	Jackson, O., per Rev. S. Sterrett.....	30 00
	" R. D. Ritchie, M. D., 2d cong. Phila., per Wm. Brown	5 00
1866.		
Jan. 1	Cincinnati congregation, per James G. Thompson.....	42 50
2	A Friend of the Covenanters Church, St. Louis, per S. M. Edgett.....	500 00

Jan.	3 Wilkinsburg congregation, per H. Dean.....	19 14
	5 St. Louis congregation, per Rev. J. M'Cracken.....	40 00
	8 Philadelphia congregation, &c., per William Dunlap.....	427 50
	11 Union congregation, &c., per Rev. J. Galbraith.....	29 00
	17 York congregation, per Dr. Sproull.....	59 50
	" D. M'Millan, of do. per do.....	10 00
	" James Irving and John Brown, Fall River, Mass.....	3 83
	" A. Dunnet, Oneida, C. W., per Prof. Willson.....	20
	" William M'Crum, per W. Wills.....	1 00
	18 Princeton congregation, per J. E. Carothers.....	13 35
	19 Society that meets at Mr. Best's, Allegheny, per Mr. Best	46 50
	" N. Nelson, Esq., Allegheny, for Wash. Miss. House.....	10 00
	" Rev John Crozier, to apply on his note, (rec'd since May 5, '65, .....	85 00
	23 Lisbon congregation, N. Y., per J. Coleman, through Wm. Brown, Philadelphia.....	29 75
	" Miss Ferguson, Belfast, Ireland, to support a Teacher in Freedman's school at Washington, D. C.....	280 00
	" A. Dodds, Lucero, Pa., per Dr. Sproull.....	5 00
	26 Mrs. Rowan, Brownsville, Pa.....	10 00
	" J. B. Torrence, Bell Centre, O.....	15 00
Feb.	1 John Aikin, Allegheny, for Miss. House, Wash., D. C.	5 00
	" Oil Creek congregation, per Daniel Reed.....	17 00
	" Utica congregation, O., per William Stevenson	27 50
	Less Express charges.....	75
	3 Rushsylvania congregation, per Rev. P. H. Wylie.....	8 16
	" Bovina congregation, per Rev. Joshua Kennedy.....	33 00
	" Two little girls, Kate Kennedy, Mary Dunn, per Rev. J. Kennedy.....	2 00
	" Rushsylvania, a Tenth from a young girl.....	3 00
	" Rushsylvania congregation, per Henry George.....	15 00
	" Cash from or per Prof. J. M. W.....	2 50
	6 Second congregation, Philadelphia, per W. Stewart.....	80 00
	9 Springfield, per Rev. J. J. M'Clurkin.....	12 20
	" Greenville, " " ".....	16 33
	" Sandy, " " ".....	6 20
	" Capt. W. E. Allen, " " ".....	2 00
	" Balance, " " ".....	27
	10 Conococheague congregation, per Dr. Sproull.....	25 51
	" John Tibby, for Washington Mission House.....	2 00
	" J. P. M., St. Louis, Mo.....	5 00
	13 New Alexandria Freedmen's Mission Association, T. O. Brown, Treasurer, per Rev. A. M. M.....	67 01
	" Greensburg cong., " " " ".....	14 00
	" Rochester congregation, per James Aiton.....	21 78
	14 Third congregation, Philadelphia, per Rev. S. O. Wylie	15 59
	17 First congregation, Newburgh, per J. M. M'Cullough	40 00
	19 Churchill congregation, per Rev. J. M'Cracken,	40 00
	" Ladies Missionary Society, per " ".....	10 00
	21 Monongahela cong., per Rachel Elliott, per Dr. Sproull	30 10
	" New Wilmington, per John Crozier, Jr.....	13 00
	26 Jackson, O., per Rev. S. Sterrett, through D. Gregg.....	15 00
	" J. Steel, Allegheny, per Dr. Sproull.....	5 00
	" Old Bethel congregation, Ill., per J. B. Matthews.....	23 00



March 1	Collections by Mrs. Carson in vicinity of Neilsburg, Pa., by Daniel Reed.....	10 00
	" Wilkinsburg cong., half each, for Washington and Natchez Mission, per H. Dean.....	69 82
	" Little Beaver, Porter & Acheson.....	28 55
3	Macedon congregation, per Rev. P. H. Wylie.....	6 00
6	Wilkinsburg cong., for Wash. Miss. House, per H. Dean	57 00
	" Bethel congregation, for Natchez, per Rev. D. S. Faris	71 50
8	Cincinnati, O., per J. Thompson.....	25 00
	" H. and F. Missionary Society of Allegheny, per S. Orr	150 00
9	J. M. Ervine, Bloomington congregation.....	10 00
	" Charles Ervine, " " .....	5 00
	" J. B. Faris, " " .....	10 00
	" T. N. Faris, " " .....	25 00
16	Sandusky congregation, O., per D. Crawford.....	16 15
19	Robert Wylie, Harlansburg, Pa., per Dr. Sproull.....	30 00
22	Missionary Society, Boston, per Rev. William Graham	25 00
28	Mrs. Dorothy Guthrie, York, N. Y., per Rev. Dr. Sproull	6 00
April 6	Amicus, per William Wills.....	5 00
7	Mrs. Shields, Brookville, Pa., per Rev. M'Farland.....	1 00
11	Clarksburg, per John Colwell, Jr.....	26 75
13	Brookland, &c., per Dr. Sproull.....	29 73
	" Slippery Rock, &c., per Dr. Sproull.....	20 00
	" Mrs. W. D. Johnston, Rochester, per Dr. Sproull.....	2 00
	" Mrs. Alcorn, Rochester, per Dr. Sproull.....	2 00
20	Bequest of David George, dec'd., of Miller's Run cong., \$100, less collateral, 4.75 and U. S. tax, 6.00.....	89 25
	" Balance, from New York, for Washington Mission House, reported per Rev. J. C. K. Milligan.....	20 00
	Cash per Walter P. Miller.....	25 00
21	Boston congregation, per Rev. William Graham.....	30 30
23	Mrs. M'Kibbon, Third cong., Phila., per Dr. Sproull....	1 00
	" H. M. Bailey, Knoxville, Ill., per Dr. Sproull.....	10 00
24	J. R. Hemphill, Cedarville, O., per Dr. Willson.....	4 00
25	James W. Irwin, Fall River, per Dr. Willson.....	1 00
26	Invermay, C. W., per Dr. Sproull.....	16 80
May 2	Vernon congregation, Wis., per W. L. Wright.....	23 00
Total receipts.....		\$8,199 38
1865.	<i>Expenses.</i>	
May 20	To draft sent to J. O. Baylis, for clothing and feeding Freedmen .....	\$200 00
June 1	Counterfeit Western Reserve bill, No. 7360, date, Aug. 26, '63, through Dr. Willson.....	5 00
9	Amount paid J. C. K. Faris.....	127 40
	" Draft sent to D. C. Faris, at Natchez, to pay to six lady teachers, each \$50 for traveling expenses, and \$50 each to D. C. Faris and brother.....	400 00
	" Cash paid by T. N. Faris to D. C. and J. Faris on account of salaries, Dec. 5, '64, (omitted)... ..	35 00
July 6	Miss C. S. Clough, one quar's salary in advance, per Mr. W. Wills.....	120 00
17	J. O. Baylis, am't collected, reported June 30, '65.....	26 68
20	J. C. K. Faris, for services in Rev. A. M. Milligan's pulpit, per Dr. Sproull.....	10 00

<b>July</b>	27	Expenses at Washington, \$133.25. Less collection on Sabbath, previously reported, \$46.68.....	86 57
		" One quar's. salary, to July, '65, to Mr. Baylis \$150 00	
		" Fare to Philadelphia, per do.....	5 00
		" Cash to M. B. Floyd .....	19 74
	28	Draft sent to M. B. Floyd.....	80 26
<b>Aug.</b>	4	J. W. Torry, to pay supplies of Rev. S. O. Wylie's pulpit	100 00
	17	Draft sent to Rev. J. M. Johnston.....	75 00
	24	Draft sent to D. C. Faris, Natchez.....	81 00
		" Clothing sold and reported by D. C. Faris, 7th inst.....	10 25
<b>Sept.</b>	1	Rev. N. M. Johnston for supply of Rev. A. M. Milligan's pulpit, 2d.....	20 00
	11	Draft sent Rev. J. M. Armour, one qrs. salary, ending October 26, 1865.....	250 00
	14	Rev. J. M. Johnston, one qrs. salary, commencing 12th inst.....	250 00
	22	J. S. T. Milligan, supplying pulpit of A. M. Milligan, 2d	20 00
	26	Miss S. J. and R. B. Speer, \$60, each.....	120 00
		" Sarah E. Morse, expenses.....	21 93
		" One qrs. salary to do.....	120 00
		" Emily Divoll, expenses.....	19 93
		" One qrs. salary to do.....	120 00
		" E. S. Clough, expenses.....	30 00
	12	Draft sent to Rev. J. M. Johnston, for Misses M. J. Jamison and J. Holiday, each \$60.....	120 00
		" Draft sent to Misses E. S. Clough.....	120 00
	16	Sent Rev. J. M. Johnston, on account, per Adams Express Co.....	275 00
		" Express charges on above.....	2 00
	19	Rev. John Crozier, one day's supply to Rev. A. M. Milligan's pulpit.....	10 00
		" Rev. A. J. M'Farland, one day's supply to do.....	10 00
		" Rev. J. W. Sproull, one day's supply to do.....	10 00
		" Dr. Sproull—supply pulpit in Greensburg.....	1 25
<b>Nov.</b>	1	Draft sent to Rev. J. M. Armour to pay for Missionary House Lot in Washington, D. C.....	785 00
		" Rev. J. Hunter, supply to A. M. Milligan's pulpit.....	10 00
	13	D. C. and J. Faris.....	174 58
	12	Misses Mary Sterrett and Lizzie Morrison, one quar's salary, each \$60.....	120 00
		" Express charges on above.....	1 00
<b>Dec.</b>	8	Draft sent Rev. J. M. Armour.....	125 77
		" Draft sent J. M. Johnston, Natchez, Miss., per express	150 00
		" Express charges on the above.....	1 50
	22	Henry Dean's expenses to Washington.....	19 75
	27	Rev. J. M. Armour, to pay Lumber bill of Miss. House	695 26
	29	J. M. Johnston on account of salary.....	72 75
		" " " " " " .....	100 00
			172 75
1866.			
<b>Jan.</b>	5	Received J. M. Johnston's order in favor of Rev. J. M'Cracken, Nov. 13, '65.....	16 45
	18	Draft sent Rev. J. M. Armour.....	1,064 74
	23	J. W. Torry, Philadelphia, balance for supply to Rev. S. O. Wylie's pulpit.....	15 00

Jan. 24	Rev. J. M. Johnston, Natchez, Miss., per Adams Express*	150 00
	Charges on above.....	1 00
Feb. 14	Rev. J. M. Johnston, Natchez, Miss., per Adams Express	400 00
	" Charges on above.....	1 50
	" Counterfeit 50 cts. and tare, 10 cts. from New Alexandria	60
19	Exchange paid by Rev. J. M'Cracken on draft of 15th inst. on \$50.....	25
23	Draft on New York, No. 6,407, sent Rev. J. Armour, to pay balance on Mission House, Washington.....	261 14
Mar. 23	Draft sent Emily C. Johnston.....	100 00
	" Rev. J. M. Johnston.....	797 64
25	Mrs. Helen M. Johnston, on her way to Washington as teacher.....	25 00
April 13	Rev. W. Slater, for one day's preaching for Rev. A. M. Milligan.....	10 00
20	Rev. J. C. K. Milligan, supply to New Alexandria pulpit, two days.....	20 00
30	Draft sent Mrs. Emily C. Johnston.....	100 00
May 11	Rev. S. M. Armour, No. 361, 4½ st. Washington, D. C.	704 00
		<hr/>
By amount of credits to date.....		\$8,975 94
		8,190 38
Balance due Treasurer.....		<hr/>
12 By Bloomington cong., per Levi E. Russell....		\$ 48 31
" Second cong., New York, per W. J. Wiggins		200 16
" Maggie Kennedy, per do. do. do.		2 00
		<hr/>
Balance due Treasurer.....		\$ 535 09
1865.		
May 5	Balance per report to Synod.....	1,938 23
1866.		
May 11	Receipts to date, since above report.....	6,252 15
12	do. do. do. ....	250 47
		<hr/>
Expenditures to date.....		\$8,975 94
Balance due by Rev. John Crozier.....		452 25
Respectfully submitted.		DANIEL EUWER, Treasurer.

## REPORT OF TREASURER OF BOARD OF CHURCH EXTENSION.

	Dr.	Cr.
1865.		
Sept. 5	By subscription of P. R. Cazeaux.....	\$5 00
16	Postage stamps.....	\$16 00
23	Princeton cong., per J. E. Carothers.....	19 00
Oct. 7	Baltimore cong., per Rev. W. P. Johnston	28 00
	" P. E. Bogert, bill stationery, &c.....	52 50
9	First cong., N. Y., per Wm. Fleming....	44 26
19	Second Miami cong., per Rev. H. Milroy	8 25
Nov. 3	Kortright cong., per Rev. J. C. K. Milligan.....	15 50
	" Walton cong., per Rev. J. C. K. Milligan	27 00
	" Sabbath School of Coldenham cong., per Rev. J. C. K. Milligan.....	7 50

\*This was lost by the burning of the steamer W. B. Carter.

DAN'L. EUWER.

# Reformed Presbyterian Church.

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		Dr.	Cr.
Nov.	4 A friend of Missions, Fayston, Vt.....		2 00
Dec.	1 P. E. Bogert, printing and stationery.....	5 60	
	12 Lind Grove cong., Rev. C. D. Trumbull		20 50
	1866.		
Jan.	4 Wilkinsburg cong., per Henry Dean.....		11 45
	13 Allegheny cong., per Dr. Sproull.....		63 00
Feb.	5 Second cong., N. Y., per W. J. Wiggins		147 00
Mar.	8 Clarksburg cong., per J. Caldwell, Jr.....		26 00
	10 St. Louis cong., per J. M. M'Cracken.....		36 20
	15 New Alexandria cong., per T. G. Steel.....		23 38
	19 First cong., Phila., per W. M'Knight....		51 01
	26 Rushsylvania cong., per Rev. P. H. Wylie		3 26
April	13 Clarinda cong., per D. Gregg.....		12 00
	30 Walten cong., per Rev. D. M'Allister.....		23 00
May	3 Wilkinsburg cong., per Henry Dean.....		22 51
	11 Third New York cong.....		200 00
	To balance.....	721 70	
		<hr/>	<hr/>
		\$795 81	\$795 81
	By balance.....		721 71
	Appropriated to Oil City congregation....		500 00
			<hr/>
	Balance available.....		\$221 71

E. E. New York, May 21, 1866.

WALTER T. MILLER, *Treasurer.*

## DIRECTIONS AND INTIMATIONS.

Presbyteries of New York, Philadelphia, Rochester and Pittsburgh directed to examine into and report upon the salaries of pastors. p. 235. Min. of '65, p. 178.

S. Carlisle, A. Bowden and James Wiggins, No. 90 Warren st., New York, a Committee to receive and invest Testimonial Funds. Collections to be forwarded on or before Oct. 1, 1866. p. 298.

Boards directed to make and include estimates in their reports, p. 203.

Committee to report on Covenanting, p. 204.

Collection for Church Extension, first Sabbath of July.

" Board of Education, first Sabbath of September.

" Foreign Mission, first Sabbath of December.

" Domestic Missions, first Sabbath of February.

" Freedmen's Mission, • first Sabbath of April.

Estimates of the Funds needed for current year, p. 226.

Congregations directed to take up collections for Literary Fund, p. 228.

## REPORT OF THE TREASURER OF THEOLOGICAL SEMINARY.

### CURRENT EXPENSES.

Dr.		May 9 James Downie.....	30
May 9 Balance on hand.....	\$1,120 46	" " John Forsyth.....	75
" " William M'Crea.....	4 00	" " John Magee.....	4 50
" " David Wallace.....	1 50	" 13 Interest on U. S. bonds...	6 60,
" " Thomas Nelson.....	1 50	" 17 Monongahela cong., int...	36 00
" " Thomas M'Gee.....	90	" 19 1 yr's int. on cer. of dep..	60 00
" " James M'Cartney.....	75	" 22 Francis Wilson.....	7 00
" " R. C. M'Gee.....	30	" " Rev. J. R. Thompson.....	1 75
" " A. Stevenson.....	25	" " Wm. Thompson.....	1 75
" 11 Robert M'Kinney.....	1 50	" " A. Little.....	1 75
		" " J. Lawson.....	1 40

May 22	W. J. S. M'Alister.....	7 00	Oct. 20	James Rodgers.....	60
" "	" Jacob Dubois.....	2 80	" "	" Rev. J. C. Smith.....	6 00
" "	" R. J. M'Alister.....	3 50	" "	" Slippery Rock collection..	13 25
" "	" Old Bethel congregation..	24 00	" "	" New Castle collection.....	10 00
Jun. 2	John M'Elhenny.....	3 00	" "	" Thomas Walker.....	3 00
" "	" D. M'Connaghy.....	6 00	" 24	D. J. Cummins.....	32 50
" "	" Joseph M'Elhenny.....	1 50	Nov. 3	Collected by W. Rambo...	4 50
" "	" A. S. M'Clure.....	3 75	" "	" Collected by J. A. Russell..	6 00
" "	" D. Kirkpatrick.....	2 00	" 7	W. Shaw.....	3 25
" "	" Collected by J. B. Stuart	6 00	" 17	Rev. J. O. Baylis.....	2 40
" 3	Clarinda congregation.....	12 75	Dec. 8	R. Dodds.....	3 00
" "	" " int. on notes	4 80	" "	" J. Dodds.....	1 50
" "	" William Shaw.....	6 90	" "	" J. C. Stott.....	3 50
" "	" David Graham.....	38 96	" "	" Acheson bequest.....	62 50
" "	" " Register's fees	1 62	" "	" Utica congregation col....	15 15
" "	" " bonus on loan	12 32	" "	" " int. on notes...	17 90
" 6	A Tenth to the Lord.....	2 00	" 16	Interest on U. S. bonds...	60 00
" "	" John Bennie.....	5 25	" "	" Premium on ditto.....	27 60
" "	" John H. M'Faden.....	2 80	" "	" James Fraser.....	3 30
" "	" M. W. Calvert.....	1 40	" 28	Mrs. Oudry.....	16 00
" "	" James M'Crea.....	7 87	" "	" John M'Clure.....	1 75
" "	" Hugh Crockett.....	4 20	" "	" James Conner.....	3 00
" "	" W. M'Alister.....	95	" "	" Col. by Rev. J. M. Johnston	28 00
" "	" J. M. Milligan (Orange)...	5 00	" "	" Int. " " "	5 00
" "	" John Wylie.....	50	1866.		
" "	" Church Hill congregation	10 50	Jan. 2	George Alexander.....	3 00
" "	" Andrew Morrow.....	2 40	" 3	John Graham.....	1 50
" "	" J. Curling.....	3 50	" 6	Rev. J. M'Cracken.....	6 00
" "	" J. Guthrie.....	1 00	" 19	T. N. Faris.....	5 00
" "	" Int. from Rehoboth cong..	11 15	" 19	W. Shaw.....	12 00
" "	" Collection " "...	6 00	" "	" Margaret Hannay.....	6 00
" "	" William Gillespie.....	3 00	" "	" Miss Eliza Sproull.....	8 00
" "	" Wm. Hilton.....	7 00	" 26	Walton congregation.....	62 00
" "	" John Hilton.....	3 00	" 30	Rec'd by Dr. D. B. Wilson	2 50
" "	" J. W. M'Culloch.....	3 50	Feb. 5	Dr. S. Sterrett.....	6 00
" "	" Bethel congregation.....	16 75	" "	" S. Thompson.....	14 40
" "	" Thomas N. Faris.....	5 00	" "	" Rev. R. M. C. Thompson	3 00
" "	" Int. on notes on Old Bethel	47 40	" 10	T. M'Feeters.....	40
" 19	Acheson bequest.....	62 50	" "	" James Montgomery.....	75
" "	" Int. on U. S. bonds.....	105 00	" "	" S. Allen.....	60
" "	" Prem. on the above.....	44 10	" 12	Vernon congregation.....	10 00
" "	" James Mitchell.....	1 50	" 13	Int. on U. S. 7-30 bonds...	80 30
" 28	Int. from Salem cong.....	4 50	" 15	1st congregation, N. Y.....	55 00
" "	" Rev. R. Shields.....	4 00	" "	" Robert M'Kinney.....	1 50
July 3	Rev. T. Sproull, D.D.....	12 00	" "	" James Anderson.....	1 50
" "	" Rev. J. Hunter.....	6 00	" "	" John Dodds.....	1 50
" "	" James Jenkins.....	60	" "	" David Dodds.....	1 50
" 25	Interest on U. S. bonds...	135 00	" "	" John Forsyth.....	75
" "	" Premium on do.....	53 27	" "	" John Magee.....	4 50
" "	" Collected by J. B. Stuart..	1 00	" "	" John A. Dodds.....	1 50
" 27	J. C. K. Faris.....	5 00	" "	" David Crow.....	3 00
Aug. 14	Samuel Cochran.....	10 00	" "	" S. Crow.....	1 00
" 15	Rev. J. Love.....	8 20	Mar. 2	Clarinda congregation....	7 45
Sept. 9	From Urbana, Illinois.....	10 00	" 5	Bethel congregation.....	6 85
" "	" A Tenth to the Lord.....	3 00	" 6	James Boggs.....	3 00
" "	" Interest on U. S. bonds...	33 00	" "	" W. M'Cune.....	3 00
" "	" Premium on ditto.....	14 52	" 8	Mrs. J. Williams.....	2 00
" "	" Acheson bequest.....	62 50	" "	" D. Wallace.....	1 50
" "	" Mrs. A. Thompson, Canada		" "	" W. George.....	90
" "	" money.....	6 00	" "	" J. M'Cartney.....	75
" "	" " premium	1 80	" "	" A. Stevenson.....	25
Oct. 13	Interest on U. S. bonds...	105 00	" "	" R. L. Wallace.....	1 00
" "	" Premium on ditto.....	44 77	" "	" D. M'Naughton.....	60
" "	" W. Alexander.....	60	" "	" Thomas M'Gee.....	90
" 20	John Love.....	2 20	" "	" R. C. M'Gee.....	30
" "	" George Magee.....	3 00	" "	" Mrs. J. M'Gee.....	2 00

Mar. 2	W. M'Crea.....	4 60
" "	" M. Hardesty.....	2 00
" 10	W. Haslett.....	3 00
" 13	Samuel Henning.....	4 50
" "	" Jane Henning.....	4 50
" 15	Andrew M'Creery.....	1 60
" "	" John Coleman.....	3 75
" 21	W. Slater.....	3 00
" 22	1st cong. Phila. collection	34 07
" "	" W. Kennedy.....	19 50
" "	" M. Orr.....	5 40
Apr. 3	John Wright.....	21 00
" "	" W. M'Knight.....	36 00
" "	" W. W. Keys.....	18 00
" "	" A. Walker.....	6 00
" "	" R. Forsyth.....	30
" "	" D. Smith.....	1 50
" "	" Clarinda congregation.....	5 36
" "	" 2d congregation, N. Y.....	172 64
" 4	A. B. Copeland.....	1 85
" 25	Thomas Dunn.....	1 50
" "	" J. Dougherty.....	60
" "	" R. Dodds.....	3 00
" "	" J. Downie.....	30
" "	" Union congregation, &c.....	3 00
" "	" Int. on U. S. bonds.....	33 00
" "	" Premium on do.....	8 91
" 26	J. Brown, dec'd, per Mrs.	
" "	" Brown.....	72 00
" "	" int. on bond in hands of	
" "	" treasurer.....	60 00
" "	" Balance on hand.....	537 62
Total.....		\$2,915 75

1865.

Cr.

Jun. 26	By water tax.....	\$3 80
Oct. 20	Counterfeit scrip.....	50
Nov. 2	Papering hall.....	7 25
" "	" Table damask.....	4 00
" 3	Paper bill.....	5 45
" 15	Prof. J. M. Willson.....	100 00
Dec. 9	Express charges.....	75
" 13	S. Henderson, glazing.....	4 75
" 18	Prof. J. M. Willson.....	400 00
" 30	Coal bill.....	18 00
1866.		
Jan. 1	Rev. A. J. M'Farland.....	7 50
" 19	Prof. Sproull, $\frac{1}{2}$ yr's salary	375 00
" 29	Prof. Willson, 3 mos do...	500 00
Feb. 6	Rev. T. Hannay.....	15 00
Mar. 9	Rev. J. Crozier.....	7 50
" 10	Rev. R. J. Dodds.....	7 50
Apr. 3	Rev. S. O. Wylie, expense	15 00
" "	" Prof. Willson, on account	172 64
" 4	S. Henderson.....	50 00
" 9	M'Farland & Collins, bill	
" "	" matting.....	18 75
May 2	Prof. Sproull, in full to 1st	
" "	" November, 1866.....	375 00
" 4	Prof. Willson, in full to 1st	
" "	" November, 1866.....	327 36

\$2,915 75

Balance on hand at former	
report.....	1,120 46
Balance on hand, this report	537 62
Expense more than income for	
the past year, is.....	582 84

## ENDOWMENT FUND.

1865.	Dr.		
May 9	Bal. on hand at last report	\$725	23
" 17	David Parkhill.....	25	00
" "	" Robert Parkhill.....	25	00
" 22	Rev J. B. Williams.....	25	00
June 2	A. S. M'Clure...	50	00
" "	" Collected by J. B. Stuart	15	00
" 3	James Hutchison....	20	00
" 5	W Shaw	100	00
" 6	A Tenth to the Lord.....	3	00
" "	" W. M'Alister.....	10	00
" "	" Hugh Crockett.....	30	00
" "	" A. Morrow.....	25	00
" "	" D. Forsyth.....	25	00
" "	" W. Gillespie.....	25	00
" 28	J. Rowan.....	25	00
Aug. 15	Rev J Love	25	00
Sept. 9	A Tenth to the Lord.....	5	00
Oct. 20	John Love.....	50	00
Nov. 6	James Auld	3	00
" "	" R. Hood	10	00
" "	" J Donaldson..	10	00
" 7	W Shaw	100	00
" 13	J. Fraser.....	25	00
Dec. 15	J. M'Afee.....	25	35
" 28	J. M'Clure..	25	00
" "	" Three ladies.....	5	00
" "	" James Connor.....	5	00

1866.

Jan. 3	James Graham.....	25 00
" 19	Rev. T. Sproull.....	300 00
Feb. 8	S. Thompson.....	40 00
" 10	Thomas M'Feeters.....	6 25
" 14	W. Dunlap.....	100 00
Mar. 5	A member of Elkhorn con	2 50
" "	" S. M. Little.....	10 00
" "	" D. Stormont.....	5 00
" "	" C. Allen.....	5 00
" "	" J. Preston.....	2 00
" "	" C. Preston.....	5 00
" "	" R. C. Miller.....	25 00
" "	" D. S. Faris.....	35 00
" 15	A. M'Crea.....	10 00
Apr. 3	W. Creighton.....	5 00
" 4	A. B. Copeland.....	20 00
" 25	J. Brown, dec'd, per Mrs.	
" "	" Brown.....	200 00
" 25	S. M'Crum.....	15 00
" "	" Thomas Dunn.....	25 00

\$2,252 33

1865.

Cr.

May 13	By one 7-30 U. S. bond....	1,000 00
	Balance on hand.....	\$1,252 33

\$2,252.33

# STATISTICS OF THE

CONGREGATIONS.	PASTORS.	P. O. ADDRESSES.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
<b>New York Presbytery.</b>						
First New York,.....	J. C. K. Milligan,....	168 W. 40th st., N. Y.,.....	4	3	115	223
Second New York,*.....	A. Stevenson, D. D.,.....	341 W. 12th st., N. Y.,.....	8	5	160	364
Third New York,.....	J. R. W. Sloane,.....	273 W. 22d st., N. Y.,.....	9	...	120	295
Brooklyn,.....	J. H. Boggs,.....	Brooklyn, N. Y.,.....	3	3	25	108
Boston,.....	William Graham,.....	East Cambridge, Mass.,.....	4	4	36	119
First Newburgh,.....	Samuel Carlisle,.....	Newburgh, N. Y.,.....	6	6	100	213
Second Newburgh,.....	J. R. Thompson,.....	Newburgh, N. Y.,.....	5	3	72	160
Coldenham,.....	J. W. Shaw,.....	Coldenham, Or. Co., N. Y.,.....	4	2	19	50
White Lake,.....	J. B. Williams,.....	White Lake, N. Y.,.....	6	5	36	87
Walton,.....	David M'Allister,....	Walton, Del. Co., N. Y.,.....	3	2	21	48
Kortright,.....	J. O. Baylis,.....	Kortright, Del. Co., N. Y.,.....	3	3	25	60
Bovina,.....	Joshua Kennedy,.....	Brushland, Del. Co., N. Y.,.....	4	3	20	55
Ryegate and Barnet,....	Jas. M. Beattie,.....	Ryegate, Vt.,.....	6	3	79	183
Craftsbury,.....	No Pastor,.....	East Craftsbury, Vt.,.....	5	2	41	76
Topsham,.....	No Pastor,.....	.....	4	3	34	50
West Hall Miss. Sta.,....	.....	W. Galway, Fulton Co., N. Y.,.....	.....	.....	.....	.....
Ballibay Miss. Sta.,.....	.....	Camptown, Bradford Co., Pa.,.....	.....	.....	.....	.....
Centreville Miss. Sta.,..	.....	Glenwild, Sull. Co., N. Y.,.....	.....	.....	.....	.....
Argyle Miss. Sta.,.....	.....	W. Hebron, Wash. Co., N. Y.,.....	.....	.....	.....	.....
	R. Z. Willson,.....	87 Perry street, N. Y.,.....	.....	.....	.....	.....
<b>Total,.....</b>			<b>73</b>	<b>47</b>	<b>903</b>	<b>2191</b>
<b>Philad'a. Presbytery.</b>						
First Philadelphia,.....	T. P. Stevenson,.....	1329 Vine st.,.....	6	7	100	213
Second Philadelphia,....	S. O. Wylie,.....	636 N. 17th st.,.....	6	...	97	241
Third Philadelphia,....	R. J. Sharpe,.....	712 Otis st.,.....	3	6	35	97
Baltimore,.....	W. P. Johnston,.....	135 Aisquith st.,.....	5	...	23	58
Conococheague,.....	J. M. Willson,.....	Allegheny, Pa.,.....	2	3	25	58
<b>Total,.....</b>			<b>22</b>	<b>16</b>	<b>280</b>	<b>667</b>
<b>Rochester Presbytery.</b>						
Rochester,.....	R. D. Sproull, 41 N.	St. Paul's st., Rochester, N. Y.	5	5	48	109
York,.....	S. Bowden,.....	York, Liv. Co., N. Y.,.....	6	0	69	175
Sterling,.....	M. Wilkin,.....	Sterling, N. Y.,.....	6	3	41	89
Syracuse,.....	J. M. Johnston,.....	Syracuse, N. Y.,.....	5	2	23	67
Lisbon,.....	.....	Lisbon Center, N. Y.,.....	3	2	23	51
Ramsay, C. W.,.....	R. Shields,.....	Bennie's Corners, C. W.,.....	2	2	10	20
Glengary, C. W.,.....	.....	.....	.....	.....	.....	.....
Toronto, C. W.,.....	.....	.....	2	2	...	24
	D. Scott,.....	.....	.....	.....	.....	.....
<b>Total,.....</b>			<b>29</b>	<b>16</b>	<b>214</b>	<b>535</b>
<b>Lakes Presbytery.</b>						
First Miami,.....	J. L. McCartney,....	Belle Centre, Ohio,.....	4	5	40	110
Second Miami,.....	Wm. Milroy,.....	Belle Centre, Ohio,.....	6	...	37	93
Rushsylvania,.....	P. H. Wylie,.....	Rushsylvania, Ohio,.....	4	2	15	46
Macedon,.....	P. H. Wylie,.....	.....	4	...	16	35
Cincinnati,.....	H. H. George,.....	Cedarville, Ohio,.....	3	1	12	31
Cedarville,.....	H. H. George,.....	Cedarville, Ohio,.....	3	2	16	37
Southfield,.....	J. S. T. Milligan,....	Birmingham, Mich.,.....	6	7	67	175
Cedar Lake,.....	J. French,.....	California, Mich.,.....	4	2	33	72
Novi,.....	B. M'Cullough,.....	Novi, Mich.,.....	2	1	7	16
Lake Eliza,.....	R. M. C. Thompson,....	Hickory Point, Ind.,.....	3	2	18	36
Garrison,.....	.....	Orange, Ind.,.....	4	...	13	28
	N. R. Johnston,.....	Belle Centre, Ohio,.....	.....	.....	.....	.....
	R. J. Dodds,.....	Belle Centre, Ohio,.....	.....	.....	.....	.....
<b>Total,.....</b>			<b>49</b>	<b>22</b>	<b>273</b>	<b>688</b>

# REFORMED PRESBYTERIAN CHURCH.

Increase.			Decrease.			CONTRIBUTIONS.								
By profession.	By certificate.	Total increase.	By censure.	By dismission.	By death.	Total decrease.	Foreign Mission.	Home Missions.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.	Church Buildings.	All other objects.	
77	6	83	...	3	2	5	\$ 135.00	\$ 60 00	\$ 38.00	\$ 55.00	\$ 1,750.00	\$ 200.86	\$ 1,090.60	
17	18	35	...	8	3	11	342.00	136.37	110.40	158.16	2,000.00	.....	4,285.29	
10	10	20	4	14	5	23	250.00	475.00	675.00	.....	2,000.00	800.00	2,650.00	
12	2	14	6	...	4	10	.....	23.00	.....	.....	800.00	512.00	490.00	
31	7	38	1	2	3	6	25.00	16.00	55.30	.....	1,000.00	.....	625.02	
6	7	13	...	1	9	10	140.00	17.31	40.00	15.50	1,000.00	.....	1,158.72	
10	8	18	...	3	1	4	34.78	15.00	.....	138.65	1,000.00	84.00	554.48	
...	...	...	...	...	...	...	11.00	19.78	12.00	.....	400.00	.....	77.66	
4	1	5	1	6	2	9	17.50	20.00	27.00	68.80	426.00	.....	50.00	
6	3	9	...	1	1	2	51.25	52.13	27.00	62.00	400.00	.....	1,088.66	
2	1	3	...	...	...	1	26.55	.....	.....	.....	500.00	.....	.....	
10	1	11	...	...	...	...	44.00	.....	35.00	.....	500.00	.....	.....	
6	2	8	...	5	3	8	81.42	16.20	44.55	5.60	650.00	.....	110.27	
2	...	2	...	1	...	1	.....	.....	.....	.....	500.00	.....	150.00	
...	...	...	...	...	...	...	.....	.....	.....	.....	250.00	.....	.....	
...	...	...	...	...	...	...	.....	206.51	.....	.....	.....	58.25	15.24	
...	...	...	...	...	...	...	.....	160.20	.....	.....	.....	5.00	.....	
...	...	...	...	...	...	...	.....	114.75	.....	.....	.....	.....	.....	
...	...	...	...	...	...	...	.....	70.00	.....	.....	.....	.....	.....	
0	183	66	259	12	44	34	90	\$ 1158.50	\$ 1396.25	\$ 1064.25	\$ 503.71	\$ 13176.00	\$ 1660.11	\$ 12345.94
4	10	8	18	...	9	4	13	201.41	100.00	70.83	227.57	1,850.00	230.87	1,103.30
9	16	19	35	...	31	3	34	291.58	.....	203.50	272.00	1,500.00	300.00	1,228.94
5	13	13	26	...	3	2	5	56.00	10.00	15.57	.....	1,196.50	113.00	343.45
4	2	3	5	...	...	...	...	66.00	.....	.....	.....	600.00	28.00	449.26
...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	...
2	41	43	84	...	43	9	52	\$ 614.99	\$ 110.00	\$ 289.90	\$ 499.57	\$ 5,146.50	\$ 671.87	\$ 3,124.95
5	8	4	12	...	...	...	...	75.00	25.00	50.00	.....	1,000.00	2,200.00	525.00
2	6	1	7	...	6	1	7	92.00	15.00	85.00	3.50	1,000.00	500.00	90.00
4	...	4	...	4	4	8	...	25.00	.....	.....	510.00	.....	200.00	...
...	4	...	4	...	1	1	...	8.00	.....	11.51	.....	550.00	334.00	138.00
2	2	...	2	...	3	3	6	...	...	29.00	...	276.00	...	178.00
3	1	...	1	...	...	...	...	17.00	17.40	17.25	16.25	281.25	18.00	90.00
...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	...
...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	...
2	25	5	30	...	13	9	22	\$ 217.00	\$ 57.40	\$ 192.76	\$ 19.75	\$ 3,617.25	\$ 3052.00	\$ 1,221.00
4	7	...	7	...	8	2	10	.....	...	50.00	10.00	500.00	.....	1,150.00
7	4	1	5	...	5	3	8	.....	...	40.00	.....	400.00	.....	336.00
...	4	...	4	...	2	1	3	26.16	4.75	22.00	8.00	225.00	.....	175.00
1	...	1	...	2	...	2	...	5.00	3.25	6.00	.....	160.00	.....	.....
...	2	...	2	1	6	...	7	.....	27.98	42.00	20.00	473.00	.....	2,245.00
4	...	2	...	1	...	1	...	...	...	30.00	20.00	300.00	.....	.....
4	...	21	...	...	6	...	...	25.00	21.00	17.56	.....	800.00	.....	2,196.00
3	2	3	5	2	8	3	13	10.00	.....	.....	...	500.00	.....	60.00
3	1	4	5	...	5	...	...	...	...	12.00	...	100.00	.....	...
4	5	15	20	...	7	2	9	6.18	10.00	10.00	6.00	200.00	.....	...
2	...	...	...	8	...	8	...	.....	...	9.00	.....	.....	.....	...
26	25	72	3	47	11	73	\$	72.34	\$ 66.98	\$ 238.56	\$ 64.00	\$ 3,658.00	.....	\$ 6,162



CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
<b>Pittsburgh Presbytery.</b>						
Allegheny,.....	Thos. Sproull, D. D.,	Allegheny, Pa.,.....	8	...	140	315
Pittsburgh,.....	A. M. Milligan,.....	New Alexandria, Pa.,.....	3	...	...	75
Wilksburg,.....	Joseph Hunter,.....	Wilksburg, Pa.,.....	7	...	40	93
Union,.....	John Galbraith,.....	Glade Mills, Butler Co., Pa.,...	5	...	43	122
Springfield, Greenville, &c.,	J. J. McClurkin,.....	Mercer, Mercer Co., Pa.,.....	5	4	36	90
Rehoboth,.....	.....	.....	5	...	30	70
Jackson and Poland,...	Samuel Sterritt,.....	North Jackson, Ohio,.....	4	...	22	52
Salem,.....	A. J. McFarland,.....	Brookville, Jeff. Co., Pa.,.....	6	5	...	88
Oil Creek,.....	D. Reed,.....	Titusville, Crawford Co., Pa.,	3	2	26	53
Brookland, &c.,.....	Robert Reed,.....	Luncesco, Westm'd Co., Pa.,...	6	...	57	178
Little Beaver,.....	N. M. Johnston,.....	New Galilee, Beaver Co., Pa.,	4	...	33	90
Slippery Rock, &c.,...	John Calvin Smith,...	Rose Point, Law. Co., Pa.,...	10	4	50	128
New Alexandria,.....	.....	New Alexandria, Pa.,.....	11	8	...	215
Monongahela,.....	John W. Sproull,....	Elizabeth, Allegheny Co., Pa.,	8	...	...	90
Pine Creek,.....	.....	.....	...	...	...	28
Miller's Run,.....	Wm. Slater,.....	Venice, Wash. Co., Pa.,.....	3	...	31	70
Oil City,.....	.....	Oil City, Pa.,.....	2	...	...	...
	Thos. Hannay,.....	Allegheny, Pa.,.....	...	...	...	...
Total, .....	.....	.....	89	23	599	1737
<b>Ohio Presbytery.</b>						
Utica,.....	J. C. Boyd,.....	Utica, Ohio,.....	6	3	35	81
Sandusky, }.....	.....	.....	2	2	13	25
Salt Creek,.....	H. P. McClurkin,.....	N. Concord, Musk'm Co., O.,...	8	6	64	186
Londonderry, .....	Jas. A. Thompson,...	Londonderry, Ohio,.....	4	...	20	60
Muskingum & Tomica,	J. C. K. Faris,.....	Dresden, Ohio,.....	3	...	20	46
Jonathan's Creek, &c }	.....	.....	3	...	14	35
Middle Wheeling, }	A. McFarland,.....	Putnam, Ohio,.....	2	...	9	26
Brownsville,.....	.....	Jolly, Monroe Co., Ohio,.....	3	...	11	38
Total, .....	.....	.....	28	11	175	289
<b>Illinois Presbytery.</b>						
Old Bethel,.....	Jas. Wallace,.....	Sparta, Illinois,.....	7	6	52	122
Bethel,.....	D. S. Faris,.....	Sparta, Illinois,.....	4	6	51	129
Churchill,.....	Wm. F. George,.....	Coultersville, Illinois,.....	5	3	48	140
Elkhorn,.....	A. C. Todd,.....	Elkhorn, Illinois,.....	10	6	78	202
Princeton,.....	J. Stott,.....	Princeton, Indiana,.....	3	5	...	94
Bethesda,.....	D. J. Shaw,.....	Bloomington, Indiana,.....	6	2	37	100
St. Louis,.....	J. M'Cracken,.....	Gamble Av. & High st., St. Louis, Mo.,	3	2	23	65
Stanton,.....	J. Middleton,.....	Stanton, Illinois,.....	2	2	9	20
Olathe & Pleas't Ridge	W. W. M'Millan,....	Olathe, Kansas,.....	5	2	26	54
Total, .....	.....	.....	45	34	324	926
<b>Iowa Presbytery.</b>						
Sharon,.....	J. M. McDonald,.....	Morning Sun, Iowa,.....	9	7	81	235
Rehoboth,.....	E. B. Cannon,.....	Columbus City, Iowa,.....	6	4	40	112
Lind Grove,.....	C. D. Trumbull,.....	Dodgeville, Iowa,.....	4	...	32	77
Washington & Amboy,	S. M. Stevenson,....	Washington, Iowa,.....	2	1	31	72
Grove Hill,.....	R. Hutcheson,.....	Fairbank, Iowa,.....	2	...	14	38
Kossuth,.....	.....	Kossuth, Iowa,.....	2	2	11	22
Clarinda,.....	D. M'Kee,.....	Clarinda, Iowa,.....	6	6	45	114
Maquoketa,.....	.....	Hopkington, Iowa,.....	4	6	36	74
Albia,.....	J. Love,.....	Eddyville, Iowa,.....	...	...	...	...
Vernon,.....	R. Johnston,.....	Waukesha, Wis.,.....	3	...	28	51
Total, .....	.....	.....	38	26	318	711

Increase.			Decrease.				CONTRIBUTIONS.								TO
By profession.	By certificate.	Total increase.	By censure.	By dismission.	By death.	Total decrease.	Foreign Mission.	Home Missions.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.	Church Buildings.	All other objects.		
15	19	34	2	*78	3	83	\$413.43	\$ 50.00	\$ 950.00	\$165.50	\$1500.00	\$1000.00	\$2037.08	\$ 6,	
9	5	14	...	...	...	...	...	...	...	...	...	...	130.00	...	
8	10	20	...	5	...	5	200.00	100.00	100.00	50.00	700.00	...	775.00	1,	
8	6	14	...	7	1	8	65.50	29.50	29.00	23.05	700.00	...	305.00	1,	
2	1	3	...	3	2	5	68.60	30.00	37.00	...	440.00	...	30.00	...	
2	...	2	...	1	...	2	...	...	45.00	...	296.00	...	220.00	...	
4	4	8	...	1	...	1	98.00	...	26.50	29.50	600.00	...	1,000.00	1,	
...	...	...	...	...	...	...	25.00	535.00	27.00	...	400.00	...	...	...	
6	1	7	...	1	1	2	29.00	22.20	32.55	...	500.00	72.00	96.40	...	
7	3	10	...	3	2	5	70.00	50.00	105.00	75.05	600.00	...	462.42	1,	
...	...	...	...	...	...	...	...	328.86	346.48	...	1,000.00	...	...	1,	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	2	2	1	...	1	2	14.25	...	85.00	...	500.00	...	231.11	...	
...	...	...	...	...	...	...	...	...	...	...	†655.00	2,170.00	71.00	2,	
1	59	50	111	3	96	10	\$983.78	\$1145.56	\$1783.53	\$343.10	\$7896.00	\$3242.00	\$5358.01	\$20	
2	4	5	9	...	1	2	67.63	17.48	23.65	33.05	475.00	...	346.13	...	
3	...	3	1	...	1	2	...	10.56	16.15	...	117.00	...	24.98	...	
3	9	4	13	...	17	5	22	127.64	43.50	156.59	26.40	823.00	194.75	740.95	2
3	2	5	...	2	2	4	...	17.65	3.00	9.00	...	...	39.65	...	
...	...	...	...	...	7	5	12	22.00	...	14.00	325.00	...	80.00	...	
...	2	2	2	...	...	...	...	15.00	25.00	129.00	150.00	...	120.00	...	
...	2	...	...	...	1	1	...	23.00	20.00	45.00	230.00	...	95.00	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
2	21	13	32	3	27	16	44	\$272.92	\$ 74.54	\$ 264.39	\$233.45	\$2120.00	\$ 194.75	\$1446.71	\$ 4.
8	8	3	11	4	7	1	12	15.00	15.00	47.10	600.15	725.00	47.45	356.25	1
6	10	6	16	4	12	1	17	54.35	...	185.50	192.75	600.00	113.00	317.00	1
3	4	2	6	...	3	3	6	25.00	14.00	75.00	10.50	620.00	20.00	448.50	1
9	9	7	16	...	2	2	4	122.15	160.00	622.40	...	800.00	161.70	1,335.00	3
7	2	4	6	1	1	3	5	20.00	10.35	13.55	10.00	400.00	85.00	...	...
3	10	6	16	...	2	3	5	83.00	29.00	48.56	...	501.00	90.55	319.72	1
4	5	4	9	...	3	...	3	47.75	...	126.35	9.00	1,180.00	96.05	180.95	1
...	...	...	...	...	...	...	...	Report	misaid.	...	390.00	...	...	...	
7	1	5	6	...	3	...	3	...	174.00	...	...	471.00	...	...	...
7	49	57	86	9	33	13	56	\$367.25	\$ 402.35	\$1118.46	\$822.40	\$5216.00	\$1084.75	\$2957.42	\$1
9	2	5	7	1	15	2	18	37.90	49.75	650.00	148.30	900.00	1021.00	396.00	3
3	3	7	10	...	9	...	9	19.00	77.00	...	...	535.00	...	1,000.00	1
3	1	16	17	...	12	1	13	32.00	...	37.00	...	550.50	272.75	278.73	1
9	11	18	29	...	5	...	5	...	...	11.50	...	340.00	807.00	79.00	1
4	3	...	...	...	2	...	2	...	...	...	...	150.00	...	95.00	...
3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	6	1	7	1	2	3	6	61.85	...	16.00	13.45	406.60	12.00	195.00	...
0	3	10	13	...	3	1	4	...	...	311.00	...	224.00	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
26	47	73	2	48	7	57	\$150.75	\$ 126.75	\$1025.50	\$161.75	\$3106.10	\$2112.75	\$2043.75	...	

\* 60 to form Pittsburgh Congregation. † Two adults. ‡ For preaching. § Six of these absent since 1857.

*Minutes of Synod.*

LIBRARY FUND.		STUDENT'S FUND.	
1865.	<i>Dr.</i>	1866.	<i>Dr.</i>
May 9 To cash on hand, last rep't	92 48	Nov. 15 To cash from W. Brown....	\$300 00
Sept. 9 A Tenth to the Lord.....	2 00	1866.	
1866.		Apr. 3 " " "....	50 00
Mar. 2 Collection to insure library	7 26		\$350 50
	\$101 74		
1866.	<i>Cr.</i>		<i>Cr.</i>
Oct. 20 By repairing bookcase., 3	95	By amount paid at different	
Mar. 9 Insurance.....	4 00 7 95	times to students.....	\$ 350 00
Balance in treasury of library....	\$93 79		

Synod some years ago limited your committee to seventy-five dollars per annum, but as expenses have so much increased, your committee, with the consent of the Professors, gave students who required it one hundred dollars per annum. I now ask that you increase the amount to one hundred and twenty dollars per annum to students who need it.

DAVID GREGG.

PITTSBURGH, May 11, 1866.

We have examined the accompanying accounts, and find them all correct. Balances as follows:

Endowment Fund.....	\$1,252 33
Current Expense account.....	537 62
Library.....	93 79

Total in Treasury, this date..... \$1,883 74

DANIEL EUWER, } *Auditors.*  
WILLIAM WILLS, }

1866.		
May 11	To amount of United States bonds held by me at this date.....	\$11,200 00
" "	Judgment bond, interest 6 per cent., and bonus 2 per cent.....	616 00
	Cash on hand, per report.....	1,252 33
	Endowment Notes unpaid, remaining in my hands, some of them doubtful.....	1,200 00
	Acheson bequest, in the hands of Wm. Brown.....	5,000 00
		\$19,268 33

In order to relieve me of some of the trouble as Treasurer, Synod some years ago instructed me to deliver the notes in my hands to the minister or session of the congregation to which they belonged. I did so, and then considered I had no further charge of them. Some congregations have paid scarcely anything since, while others have paid nearly all. I now submit this list:

Delivered to		Delivered to	
Rev. J. M. Johnston, notes,.....	\$75 50	Rev. J. Kennedy, notes,.....	\$665 00
" J. C. K. Milligan, " .....	525 00	" S. O. Wylie, " .....	670 00
" A. M'Farland, " .....	378 00	" J. S. T. Milligan " .....	319 00
" J. L. M'Cartney, " .....	35 00	" H. H. George, " .....	638 00
" S. Bowden " .....	212 50	" R. Reed, " .....	307 00
" P. H. Wylie, " .....	193 00	Mr. W. Rambo, " .....	120 00
" J. R. Thompson, " .....	260 00	Rev. J. C. Boyd, " .....	341 00
" J. Galbraith, " .....	630 00	" D. S. Faris, " .....	835 00
" M. Wilkin, " .....	265 00	Bethel congregation, " .....	370 00
" J. C. Smith, " .....	150 00	Monongahela cong. " .....	500 00
" D. Scott, " .....	115 00		

The notes obtained by A. Milligan were not reported to me. I believe Rev. M'Donald had notes that were not reported to me.

With this report I wish to tender my resignation as Treasurer, as your Committee to which my report last year was submitted, made some remarks, that are in your published minutes, which to me are not satisfactory. I hope you will find a better Treasurer.

Respectfully submitted,

DAVID GREGG, Treasurer.

**THE LATE MEETING OF SYNOD.**

ROCHESTER, where the Synod held its sessions, is one of the finest inland cities in the country. It is situated in the valley of the Genesee river, a few miles above its entrance into Lake Ontario. The falls of this river, a beautiful sheet of water of some sixty feet perpendicular descent, are within the limits of the city. The water power thus furnished adds greatly to its prosperity.

The congregation of our brethren in Rochester, though not large, is in a healthful and growing condition. They have recently built a house of worship, reckoned among the best in the Covenanting Church, and are nearly if not altogether out of debt. The arrangements made for the accommodation of the members of the Synod were most judicious, and reflect no little credit on the pastor, officers and people. The vote of thanks at the close of Synod was not a mere form, but the utterance of hearts that felt and appreciated the hospitality and kindness of Christian friends.

The meeting of Synod was short and unusually pleasant. Its sessions occupied but very little more than a week. The utmost harmony pervaded all their deliberations. There were comforting evidences of the presence of the Spirit of Christ. The daily devotional exercises were unusually interesting and solemn.

There were ninety members in attendance, fifty-eight ministers and thirty-three elders. We notice the principal subjects passed on by Synod in the order in which they are in the Minutes:

1. **TESTIMONIAL TO THE SERVICES OF REV. JAMES M'KINNEY**, p. 198. It was well that the attention of Synod was called to this matter, while some of the family of this eminent minister are still alive. Let the friends of the Covenanted Testimony promptly respond to this call, that the Church may even at this late date pay a debt of gratitude long due.

2. **CAUSES OF THANKSGIVING AND FASTING**. It will be seen by the resolution, page 199, that the report presented, with the designation of the days to be observed, was referred to a commission. The object is to have these duties attended to at the times when the voice of Providence calls to them respectively, and to have the causes presented in immediate connection with the days appointed.

3. **THE ENDOWMENT FUND OF THE SEMINARY**. The report on this subject will be found on p. 200. The committee that has this matter in hand it is hoped will be able to render a good account to Synod at its next meeting.

4. **CHURCH EXTENSION**. Though not much was accomplished in raising funds for this cause during the past year, still it is manifest that this enterprise can be sustained. The Board warmly recommend in their report, page 201, the discontinuance of personal appeals to congregations to build houses of worship. By supplying this fund liberally such appeals will be rendered unnecessary, and expense and labor will be saved. The first Sabbath of July is the day appointed to take up a collection for this fund.

5. **COVENANTING**. A committee, page 249, was appointed to

report on the whole subject of covenanting, at next meeting of Synod. The idea entertained by some seemed to be that of a solemn league, binding together all the friends of the Divine Mediator as King of kings, and pledging them to labor to have him enthroned in the exercise of royal authority by the suffrage of the nations of the earth.

6. TRAVELING EXPENSE FUND. The report of the committee on this subject will be found on page 204. The attention of Presbyteries is directed to it, inasmuch as they are to distribute among the several congregations the amount to be raised.

7. MARRIAGE. A report was adopted on the subject of the solemnization of marriage, that should receive diligent attention. It is on page 207. Hasty marriages are a source of incalculable evil. We do not find that any provision was made for publishing the address ordered in the paper. We hope the committee that brought in the report will perform this service.

8. TEMPERANCE. Stringent resolutions were passed on this subject, page 205. The making, sale and using of intoxicating drinks as a beverage is pronounced sinful and condemned.

9. MISSIONS. We hope that the report of the Boards, and also the report of the Committee on Missions, will be carefully read. In order to carry on the missionary work, both abroad and at home, a greatly increased amount of funds is needed. A suitable building is required in Washington for a mission house. The money must be raised before the Board can take steps to go into the work. Three thousand dollars (\$3,000), at least, must be raised for this object. Congregations should act promptly in this matter. Better accommodations are needed in Natchez. With the treasury in debt, as will be seen by the report of the Board, page 210, and increased expenses, we must either have a large supply of funds, and soon too, or send home our missionaries. Surely the latter alternative should not be forced on the Board.

The establishment of a girls' school in Syria, with the necessary buildings, will require some five thousand dollars (\$5,000) of an outlay. Read what the Board say on that subject, page 216.

10. BOARD OF EDUCATION. The failure of the report of this Board to come into our hands prevents us from saying any thing definitely about it. The matter of purchasing the college buildings is still in the hands of the Board. We have not learned any thing as to whether or not the Principal elect has accepted the appointment.

T. S.

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#### IOWA PRESBYTERY.

THE Iowa Presbytery met in Davenport, on Wednesday, May 16, 1866, at 10 o'clock, A. M. Owing to the indisposition of the Moderator, Rev. J. M. M'Donald, the opening sermon was omitted. Rev. C. D. Trumbull was chosen Moderator, and S. M. Stevenson, Clerk, for the ensuing year. No business of unusual or exciting interest was before the presbytery. Since our last

meeting a congregation was organized at Albia, Iowa, and a call by the same was made upon the Rev. James Love. Presbytery sustained the call as a regular gospel call, and presented it to Mr. Love for acceptance. The call was accepted and his salary supplemented with \$100.00 for the first year. S. M. Stevenson and elder J. H. Wilson were appointed to install Mr. Love, at the convenience of the parties. S. M. Stevenson was also appointed to install Rev. R. Hutcheson in the Grove Hill congregation.

Rev. J. M. M'Donald was appointed to dispense the Lord's supper, and to moderate a call, if desired, in the Kossuth congregation. The moderation of a call was granted to the Maquoketa congregation, Rev. R. B. Cannon to moderate in the same when requested by the session and congregation.

Revs. J. M. M'Donald and R. B. Cannon, and elder John Logan, were appointed a committee of supplies; and all papers and matters relating to supplements and supplies were referred to this committee.

Presbytery adjourned to meet in Rehoboth congregation on the 1st Wednesday of October, 1866.

S. M. STEVENSON, *Clerk of Presbytery.*

#### NEW YORK PRESBYTERY.

THE New York Presbytery met in Newburgh, May 15, 1866, at 7½ P. M., and was opened with a sermon by Rev. W. Graham, from Acts 1: 8, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

There was a full attendance of ministers and elders. A large amount of routine business was transacted with much spirit and harmony. Cheering reports came up from all the mission stations, and earnest demands for the gospel, accompanied with liberal offerings of money proved, "the harvest great"—but alas, "the laborers are few."

Presbytery met this want to the extent of its ability. The following are the

#### *Appointments of the New York Presbytery.*

GALWAY—Rev. J. O. Baylis, May 3d; Rev. J. R. Thompson, June 4th Sab.; Rev. J. Kennedy, July 4th Sab.; Rev. J. C. K. Milligan, Aug. 1st and 2d Sab.; Rev. R. Z. Willson, Aug. 3d and 4th Sabbaths; D. H. Coulter, July 1st and 2d Sab.

CRAFTSBURY—Rev. R. Z. Willson, July 1st, 2d and 3d Sab.; Rev. D. M'Alister, July 2d Sab.; Rev. J. R. W. Sloane, Aug. 1st; D. H. Coulter, Aug. 2d, 3d, and 4th Sab.; Rev. J. M. Beattie, one day discretionary.

DUNDAFF—Rev. R. Z. Willson, Oct. 1st and 2d.

BALLYBAY—Rev. S. Carlisle, July 4th Sab.; Rev. R. Z. Willson, Sept. 3d and 4th Sab.

CENTREVILLE—Rev. J. B. Williams, July 1st and 2d Sabbaths; Rev. J. H. Boggs, Aug. 1st Sab; Rev. R. Z. Willson, Sept. 1st and 2d Sabbaths; Rev. D. M'Alister, Sept. 3d Sab.

TOPSHAM—Rev. R. Z. Willson, June 3d and 4th Sabbaths, and July 4th Sab.; Rev. D. M'Alister, July 3d Sab.; Rev. J. R. W. Sloane, Aug. 2d Sab.; D. H. Coulter, July 5th and Aug. 1st Sabbaths; Rev. T. M. Elder, Oct. 3d and 4th Sab.

ARGYLE—Rev. R. Z. Willson, Aug. 1st and 2d Sabbaths; Rev. J. Kennedy, Aug. 4th Sab.; Rev. J. W. Shaw, Sept. 1st Sab.; D. H. Coulter, July 3d and 4th Sab.

FAYSTON—Rev. R. Z. Willson, June 2d Sab.

The next meeting of Presbytery was appointed to be held in the 1st Ref. Pres. church, New York, on Tuesday, Oct. 30th, 1866, at 7½ P. M.

J. C. K. MILLIGAN, *Clerk of Pres.*

The Treasurer of Home Mission Fund of New York Presbytery would respectfully report :

1865. <i>Receipts.</i>	
Nov. 1 Balance in treasury.....	\$580 25
2d New York additional...	5 00
1866.	
Jan. 13 Brooklyn congregation.....	23 00
Mar. 22 3d New York.....	77 60
Apr. 11 1st New York.....	60 00
20 Coldenham.....	10 50
24 Boston.....	6 86
May 24 2d Newburgh.....	15 82
16 Ryegate and Barnet.....	16 20
	<hr/>
	\$795 23
May 17. Balance in the treasury..	541 23

1865. <i>Disbursements.</i>	
Nov. 2 To Rev. J. W. Shaw.....	\$12 00
" " D. M'Alister.....	10 00
" " Walton congregation...	50 00
8 " J. O. Baylis.....	10 00
" " R. J. Sharpe.....	27 00
" " J. W. Sproull.....	36 00
" " T. Hannay.....	30 00
" " R. Z. Willson.....	39 00
" " J. B. Williams.....	30 00
1866.	
May 16 " J. M. Beattie.....	10 00
To balance.....	541 23

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\$795 23

JAMES WIGGINS, *Treasurer.*

## OBITUARY.

DIED, near M'Keesport, Allegheny Co., Pa., JAMES BLAIR, in the 80th year of his age. The deceased was a native of Ireland, and emigrated to this country in 1816. In 1829 he united with the Reformed Presbyterian Church in the Thompson's Run branch of the congregation, then under the care of Rev. J. Gill. Subsequently he removed into the bounds of the Monongahela congregation under the care of Rev. J. Crozier, and became a member of the Long Run Society, and remained there till the end of his life.

Mr. Blair possessed a sound physical organization. Rarely ever was he so sick as to need the attention of a physician. He was confined to his bed but four weeks before his death, and sank rather under the infirmities of age than of any particular disease. He was of a remarkable contented disposition—taking the best view of everything. On his death-bed he said, "I have had all I desired."

Of his piety there was the most comforting evidence. He was taken home as a shock of corn ripe in its season. His widow and a large number of children and children's children survive him.

## NOTICES OF BOOKS.

**SABBATISMOS:** A discussion and defense of the Lord's day of sacred rest. By George Junkin, D. D., LL. D. Philadelphia, 1866.

This is a seasonable and able defense of the sanctity of the Christian Sabbath. It seems to have been occasioned by the efforts of infidelity and irreligion in Philadelphia to secularize the Sabbath by the issue of a newspaper, and the running of street cars on that day. Dr. Junkin deserves the thanks of the community for undertaking the defense of the Sabbath, and for the able manner in which he has performed the task. If the enemies of the Sabbath would read this book, and without prejudice weigh its reasoning, they must feel that their arguments against the Sabbath are entirely demolished by it. T. S.

From Robert Carter and Brothers, 530 Broadway, New York :  
**SCHOOL AND HOME;** or, Leaves from a Boy's Journal: a tale for school boys.

Boys will read this book with avidity, and we hope with profit. The school boy appears here in his true character—thoughtless, impulsive, rash, and yet with many redeeming traits.

**THE RESTORATION;** or, the Hope of the Early Church realized. By Rev. Henry A. Riley. Philadelphia: Smith, English & Co.

In this book, the opinion that Christ will appear visibly at the commencement of the millennium, and reign on the earth during that period, is maintained with a good deal of earnestness. We have not had patience to give it a thorough examination. Like others on the same side that we have read, it seems to deal largely in dogmatism. We cannot but view the sentiment advocated as a pernicious error. The tendency of all such works is to lead away the mind from the nature of Christ's moral dominion, which shall be established by the abundant outpouring of the Spirit.

Both of the last named books are for sale by Davis, Clarke & Co., 93 Wood street, Pittsburgh. T. S.

**CHURCH REGISTER.**—This is the title of a blank book, prepared by the U. P. Board of Publication. It should be procured by every congregation. It is in thirteen parts. 1. A history of the congregation. 2. A record of Pastors. 3. Elders. 4. Deacons. 5. Communicants. 6. Alphabetical index of communicants. 7. Dismissions. 8. Deaths. 9. Baptisms. 10. Marriages. 11. Sabbath schools. 12. Constitution. 13. Annual summary.

If sessions would procure this book, and carry out the plan laid down, the getting up of statistical reports yearly would be an easy matter. Dr. Rodgers, superintendent of the Board, will furnish it at a reasonable price. T. S.

**THE PRESBYTERIAN HISTORICAL ALMANAC,** for 1865. By Joseph M. Wilson. Volume 7.

This annual should receive a liberal support from all the Presbyterian Churches. The valuable information it contains is nowhere else to be found. For a very small sum, annually paid, the



history of the several families of Presbyterianism can be secured, and handed down to posterity, furnishing important materials to the future historian. The abstract given of the doings of the several supreme judicatories is very interesting. A pretty full summary is given of the proceedings of our Synod of 1864. The next volume, it is expected, will contain a biography and engraving of the late Rev. J. R. Willson, D. D. Address Mr. Joseph M. Wilson, No. 111 South Tenth street, Philadelphia. T. S.

**SOLITUDE SWEETENED**; or, Miscellaneous meditations on various religious subjects. By James Mickle, late Surgeon at Carnwath. United Presbyterian Board of Publication, Third street, Pittsburgh.

The Board has done an important service to the pious part of the community by issuing an edition of this work. Few books within the last fifty years have been more read. There is a fascination in it that makes it attractive. Its excellence is that it shows the tendency of religion to promote true enjoyment. Christianity is shown to be a reality that imparts peace and happiness to its possessor. T. S.

We learn that the Sermon by the Rev. J. R. W. Sloane, preached on the Sabbath that intervened during the sessions of Synod, is now in the press. Synod requested its publication. It was not our privilege to hear it, being out of the city, but from the opinions of others, as well as from the importance of the subject—"The duty of the nation to God," and the ability of the author, we doubt not it will be read with much satisfaction and profit. Send orders without delay to Walter T. Miller, No. 5 Hanover street, N. Y. T. S.

**APPOINTMENTS IN PITTSBURGH PRESBYTERY.**—N. R. JOHNSTON—New Alexandria, July, 1st Sab.; Clarksburg, 2d Sab.; Greensburg, 3d Sab.; Oil City, 4th and 5th Sabs.; J. S. BUCK—Clarksburg, July, 3d Sab.; New Alexandria, 4th Sab.; Greensburg, 5th Sab.; Oil City, Sept. T. Hannay, Greensburg, June, 3d Sab.; Clarksburg, 4th Sab.; Piney, July, 2d Sab.; Penn's Run, July, 4th and 5th Sabs.; Yellow Creek, Aug., 2d and 3d Sabs.; D. H. COULTER—Oil City, Oct. T. M. ELDER—Oil City, Aug.

**APPOINTMENTS IN PHILADELPHIA PRESBYTERY.**—J. S. BUCK—Conococheague, Aug.; T. M. ELDER—Conococheague, Sept.

**HONOR WORTHILY CONFERRED.**—We are pleased to learn that the New York University, at its late commencement, conferred the degree of D. D. on Rev. James Dick, Professor of Didactic and Polemic Theology in the Reformed Presbyterian Seminary in Ireland. T. S.

T H E

# Reformed Presbyterian and Covenanters.

VOL. IV.

SEPTEMBER, 1866.

No. 9.

## ARE WE TO HAVE ANOTHER CIVIL WAR?

BY REV. JOHN P. GULLIVER.

WE found the following article in our copy box, but do not remember how it came there. It is too good to be lost. Facts that have transpired since it was written confirm the justness of the views presented. We would have been still better pleased with it, if the writer had set forth as an omen of evil, the disregard of the Messiah's claims by the government. This infidelity is the disturbing element in the affairs of the nation. And in this Congress is as faulty as the President. The article was originally published in the *New York Independent*. T. S.

There are highly sensitive, nervous organizations, which feel instantly any change in the electrical condition of the atmosphere, and easily predict a coming storm. There are highly developed spiritual natures, which discern from afar the advent of the Holy Ghost, and can prophesy, even amid a valley of dry bones, which are *very* dry, the awakening of a community into newness of life. An infant knows by instinct who will minister to its comfort. A timid person discerns danger with a preternatural acuteness. A man of refinement detects vulgarity in the very "air" with which a coarse nature environs itself. Virtue grows uneasy at the presence of vice, often before a word has been spoken or an act witnessed.

The people of this country, born on our soil, nurtured in the principles of democracy, accustomed to the air of liberty, manifest a like delicacy of *political* sensitiveness; especially is this observable in the children of the Puritans, in whom the love of universal liberty, and the conviction of the essential equality of all God's children, have been nourished by history, by tradition, by philosophical reasoning, and by religious principles. Hence the sharp and quick antagonism between the man of New England and the oligarchy of the South. Hence the instant and instinctive repellancy of the *free North to modes of thought and speech engendered amid the*

assumptions and arrogancies of a slave society. Hence the impossibility of any "union" which is not the merest sham between the political antagonisms which have lately shaken the land with the thunder of their battle.

It is, therefore, a most ominous sign of coming evil, when the instincts of this liberty-loving nation begin to be disturbed, and the delicate nerves of the democratic body politic betray the invisible but pervading presence of a hostile and hated element.

The coming of the late war was *felt* long before it was *discerned*. Men's fears penetrated further into the future than their theories, while their theories, guided at first by a merely instinctive apprehension, were soon shaped about historical precedents and philosophical principles, till they became *prophecies*, rivaling the predictions of the Jewish prophets themselves, in the startling accuracy with which the gigantic events of the past four years were anticipated.

It is evident that similar instinctive apprehensions are at this moment agitating the sensibilities of the whole North. Portents of coming evil are everywhere noticed. "There are signs in the sun and the moon and the stars. On the earth there are distress of nations and perplexity. Men's hearts are failing them for fear and for looking after those things which are coming upon the earth." It is such a state of public feeling as would have invested, in the ancient times, a Roman augur with the authority of a divinity, or drawn venerating crowds about the robed and bearded Druids. It is such a half-developed state of prophetic insight which has in every age inspired men with faith in the pretensions of diviners and soothsayers. "I know of no nation in the world," says Cicero, "either so polite and learned, or so rude and barbarous, that they have refused to believe that the future may be revealed to us, and may by some be discerned and predicted."

But, while we are not to *despise* such prognostications, it is our duty to *analyze* them. We can separate fancy from fact, and can subject popular imagination to the tests of history and common sense.

To begin on the lowest level, we may take a plain fact, which all men of common sense can appreciate. We have the entire population, or such a majority as to control all elections, of eight States,\* and a large portion of that of six more,† who are either actively hostile to the National Government as at present constituted or indifferent to it.

In addition to this, we have, at the North, an unprincipled or grossly ignorant mass of voters, who might easily be managed so as to subserve the most treasonable and desperate purposes of the Southern party. Should the question of religion be skilfully introduced, and an alliance be formed between slavery and Roman Catholicism, the Northern wing of the coalition would not only

\* North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas.

† Virginia, Maryland, Delaware, Kentucky, Tennessee, Missouri.

constitute a body of "sympathizers," as during the recent war, but would also add the fury of a most active and malignant fanaticism to the bitter rancor of the slave power. Can any man believe that such a body of men, so constituted, and animated by such sentiments, will submissively yield to the mere power of a majority, if indeed a majority could thus be commanded for freedom? Can any man believe that they will wait for aught but a favorable opportunity to strike a deadly blow at a government they so cordially hate? That such a state of hostility existed at the close of the war, either North or South, we do not affirm. That it commenced with the treachery of Andrew Johnson, that it has been fomented by the pardoned leaders of the rebellion, and that it has now attained the formidable dimensions already indicated, is undeniable.

That a kingdom so divided against itself must be brought to desolation is a proposition level to every man's common sense. It avails nothing to say that this is all the work of a few thousand men, and that the great body of the people even at the South would be quiet if their leaders were disposed of. *Their leaders are not disposed of!* Andrew Johnson has pardoned them. Andrew Johnson has restored their property. Andrew Johnson has given them back their votes. Andrew Johnson is crowding them forward into all the high places of power. In one month's time, could Andrew Johnson have his way, the plantation whip, perchance in the hands of Jefferson Davis himself, would untwine its trampled convolutions from the dust of the Senate Chamber, and crack its insolent demands in the ears of this great, brave, triumphant nation! Does any man need a prophet to tell him what would come of that? Does any man need to be informed that the war which the bullying of those blood-stained rebels would wake would not be a war of duty, like the last, reluctantly waged and joyously brought to an end, but a war of *fury*, which would never cease till one party or the other were swept from the land?

It is no wonder the nation is agitated when it perceives that only two or three votes in the Senate and two or three score in the House stand between it and such a testing of its spirit and its strength. Or we can investigate the correctness of the present instinctive apprehension of the public, by applying to it the well-known principle that *no considerable population can long be held in subjection to a government it hates*. This is the principle upon which many of our British friends reluctantly predicted the failure of our war for the Union. This is the principle upon which Russia has been compelled to govern Poland, and Austria Hungary. The *conciliation* of large masses of the conquered population, by some means, is absolutely necessary. It will be said at once, We can conciliate the masses of the South, if only the old slave oligarchy were out of the way. True! And this brings us back to the same point as before. Andrew Johnson is restoring the slave oligarchy! They are controlling the Southern population as of yore. And this state of facts brings the force of the general principle just stated fully upon us. We are now trying to do just what we

were falsely supposed to be attempting in the late war. We are endeavoring to hold the population of a dozen States, more or less, in allegiance to a government which, now that it is truly democratic, they most intensely hate. And we are adding to this the outrageous absurdity of giving the full sovereignty which pertains to the American citizen to these implacable enemies, while at the same time we refuse that sovereignty to our unalterable friends. It is no wonder that the common sense of the nation is getting nervous over such statesmanship as that!

Or we may rise to a still higher level of reasoning. There is a government of the universe. There is a God, who administers it. The governments of the earth are only subordinate departments of that government. They are permitted to stand only so long as, on the whole, with all their imperfections, they sustain the principles and subserve the ends of the general government of God. The doctrine of "state sovereignty" is downright treason, when asserted by a human government against the divine government. When rulers thus "set themselves against the Lord and his anointed," then "He that sitteth in the heavens shall laugh, and the Lord shall have them in derision." Then he will "vex them" and "dash them in pieces like a potter's vessel." Now, it is one prominent characteristic of the powers "that be," and by being demonstrate that they are "ordained of God," that they *execute justice*. They are a "terror to evil-doers." They "bear not the sword in vain." They are the "ministers of God." They are "*revengers to execute wrath upon him that doeth evil.*" The conclusion, therefore, comes, with the force of a demonstration, to every Christian mind, that the government which, *on the whole*—that is, in its general principles and habitual administration—becomes a "terror" only to those who "do well" and "a praise" only to "evil-doers," is on the verge of dissolution!

Now, what are the facts? A giant crime against humanity and against God has been in progress in this land for centuries. Our government took the position of refusing to defend it. God generously pardoned us for that wicked neutrality, and spared the lukewarm government which he was ready "to spew out of his mouth," and undertook to punish slavery himself. Terrible indeed has been his vindication! But now our government proposes active interference with God's administration of justice. We propose to step in for the protection of the chiefs and ringleaders of this foul conspiracy. "The poor whites" have been peeled and stripped. They will remain so! Southern society is disorganized and prostrate. Its ruins must lie as it has fallen! Southern soil is soaked with the blood of its slain. No skill can restore the vital currents to the living veins again! The blood of hundreds of thousands of men, and three thousand millions of national indebtedness, is the vast penalty which the North has paid for the cowardly conservatism of former years. And that penalty has been or will be exacted to the uttermost farthing! But there is *one class whose heads* Andrew Johnson and his confederates propose

to screen from all punishment: and they are the old slaveholding caste; the chief criminals of former days; the fomenters and leaders of the rebellion; the men by whose orders Northern prisoners were shot at the dead-line, starved in prisons, and poisoned in hospitals; the men who are chiefly thought indirectly responsible for the murder of that *man of men*, Abraham Lincoln, and for the elevation of that prince of traitors, Andrew Johnson! Their property was once confiscated. It is now to be restored! Their slaves were once emancipated. They are to receive their bondmen again, under contract laws, and vagrant laws, which give all the power of slavery, with none of its responsibilities! Their votes were once taken away. Now the freeman's franchise is restored, if only they will deign to take "the oath" upon their perjured lips! Once they were incapacitated for office. Now they crowd the capital, and demand, with Andrew Johnson's support, the highest seats of power! Does any Christian man believe that God will sit on his throne of justice and see such a scheme executed without interference? Is law thus defied to find no vindicator? Is justice thus trampled down to arouse no champion? Are these monsters of all crimes to become again not only the dictators of the nation, but the absolute masters of the gentle, long-suffering, brave men we have just emancipated, and no thunder burst from heaven, and no quaking seize the earth?

So reasons *the Christian*.

Just before, we gave the argument of the *statesman and the historian*, and, preceding that, the logic of the facts in which the man of *common sense* delights. All bear upon the same point and arrive at the same conclusion.

Who then will deny that the nation has occasion to be alarmed? Who can doubt that the policy of Andrew Johnson is, if successful, sure to end in another CIVIL WAR?

CHICAGO, April 12, 1866.

## FIRST-FRUITS FOR GOD.

BY REV. L. E. BERKELEY.

THE harvest in Palestine, long ago, began and ended with God. The sheaf first ripe and reaped was to be presented to him (Lev. 23: 10). Thus all the after-fruits and gatherings were consecrated. At the end of the harvest, on the feast of Pentecost, there was a renewed offering of first-fruits, in testimony of thankfulness for God's bounties (Lev. 23: 17).

What is first ripe is generally the best, and we prize it most. This by the Hebrews was given to the Lord. Carrying out the instruction regarding "the first of the fruit of the earth," contained in Deut. 26: 2, the Jews used to meet in the chief city of their tribe, and thence march in large bodies to Jerusalem, each man with his "basket" on his shoulder. Jewish writers say that bar-

ley was put at the bottom of the basket, above that, wheat, then olives, then dates, next pomegranates, and at the top, figs—grapes being hung on the outside, each sort of fruit separated by leaves from that above it. In later times, Jews who lived out of Palestine used to send every year a sum of money in place of "first-fruits."

Two separate tithes were required of the Israelites every year. The first was given for the support of the Levites. The second was to be brought for two successive years, either in kind or money, to "the place which the Lord should choose," and there the offerers were religiously to feast upon it. Every third year, this "second tithe" was to be spent by the Israelite in all kinds of charity, and then he was required to make solemn protestation and "say before the Lord his God"—"I have brought away the hallowed things out of mine house, and have given them unto the Levite and unto the stranger, to the fatherless and to the widow. \* \* I have not taken away ought thereof for any unclean use, \* \* but I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us."

What a sight! To have beheld the men of a tribe going up in concert and in company to the house of God, singing the songs of Zion by the way, and setting down their offerings before the altar of the Lord their God, solemnly protesting to the Searcher of hearts, that they had been making a right and scriptural use of what his bounty had bestowed upon them! No marvel that a nation thus instructed, and *trained* to deeds of liberality, should have dealt by the cause of God as they did, in a day of awakening and revival, in the reign of David. "Then the chief of the fathers and princes of the tribes of Israel, offered willingly," and "the people rejoiced," and "David blessed the Lord before all the congregation," saying—"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." (1 Chron. 29 : 6-17.)

And are we never to witness such scenes as these again upon earth? Are all the sublimity and beauty and blessedness of them to belong exclusively to a dispensation that is past? The pomp and grandeur *may*, but the "blessedness" *shall not*. Worship is simpler under the New Testament, but it is not less solemn and affecting. Christian people are beginning to learn the truth of the saying of Jesus, that "it is more blessed to give than to receive," and whenever they shall have fully taken in the whole of the teaching of the Bible on this subject, scenes shall be enacted on earth over which angels shall rejoice, and commandment may have to be given once more, as in the days of Moses, and proclamation made—"Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." (Exodus 36 : 6.)

Every Christian ought to be doing something to bring about such blessed results. Has the subject of liberality to the cause of God that place in the teachings of the pulpit which it has in the Word of God? Look at the Second Epistle to the Corinthians. It was written to a young church, in a corrupt city, needing instruction on many points of Christian doctrine and duty, and yet two whole chapters of that epistle are occupied with the subject of one collection for the poor! Search the Scriptures. See how every where man's worldliness and man's selfishness are met with "line upon line and precept upon precept." Not till ministers of the gospel and their helpers set themselves wisely, perseveringly, and prayerfully to teach the mind of God on the subject of giving, will the Church of Christ be able to do anything in the world, worthy of her position and privileges.

And the Press, as well as the pulpit, should be constantly used for the same great purpose. Let the following points be carefully examined by those who desire to have "understanding of the times to know what Israel ought to do:"—

1. By the use a man was prepared to make of his property, Jesus tested his character. The young man came *running* to ask what he might do to inherit eternal life. He thought he had observed all the commandments from his youth. Jesus looked on him, and loved him, and brought him to this touchstone—"Sell what thou hast and give to the poor." He was sad at that saying. He loved his riches more than God and his service. Reader, how is it with you? *What use do you make of your property?* If you do not glorify God with it, have you any religion?

2. God's people in all ages have been wont to set apart a *specific portion* of their property for him. True, all their property is his, and they are only stewards. But all their time is his likewise, and yet he requires them practically to acknowledge this by giving him every seventh day. So it is with your money. See Abraham standing before Melchizedek (Gen. 14). The latter is the representative of Jesus, the former of all believers, and "Abraham gave him tithes of all." Why "tithes," rather than "fifths," or "twentieths?" Is it not because, just as God ordained sacrifices for sin to be offered, and accepted them, though the original ordinance is not recorded, so did he give man to know that his claim upon property amounted to a *tenth, at least*, though the primitive revelation is not found in so many words in the Bible? Accordingly, Jacob vowed his vow in solemn circumstances, and said, "Of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28.) Thus "first-fruits for God," was the law and the practice long before the Levitical dispensation was introduced. That law never has been repealed. Reader, "the first-fruits of all thine increase" is still God's claim upon thee.

3. Under the New Testament dispensation, believers are positively commanded, "every one" of them to "lay by him in store, as *God hath prospered*." Whether that "storing" be private, or the depositing of money in a public treasury, the fact remains, that God



is to be honored with our substance, and that a *definite proportion*, as "God hath prospered," is to be dedicated to him. Abraham gave a tenth—so did Jacob. The Jews gave more than two-tenths, and in view of past revelations, and of his obligations, responsibilities, and privileges, the Christian is called to decide *what proportion* God shall have. The converted publican stood and said—"Behold, Lord, the *half* of my goods I give to the poor." The poor widow gave "all she had, even all her living." The primitive disciples said, not that "*ought*" they had was their own. The contributions of Macedonian Christians, out of "deep poverty" rose up to "riches of liberality." Professing Christians, *read the book*, and thine own heart and history, and say "how much owest thou unto thy Lord." Set it sacredly apart for his service. Keep an account of your disbursements, and you will find the truth of the Scripture, "there is that scattereth and yet increaseth."

4. The first day of the week is the best time for "storing" or setting apart, as an act of worship, the Lord's portion. That day reminds us first of all of our creation. "It is he that hath made us, and not we ourselves," and we "give him of his own" in acknowledgment of this. The Lord's day reminds us further of our redemption. We meet each other on that day, saying as the disciples did, "the Lord is risen indeed!" To what end did he "rise and revive?" That he might be "Lord both of the dead and the living"—that they might be his property, and be used in his service. "What shall we render to the Lord for all his benefits to us?" This ought to be the language of our hearts on the morning of the Lord's day: "Accept, O Lord, we beseech thee, of the offering of ourselves, and of our substance, which we now present unto thee. We are not our own but 'bought with a price,' and we would thus acknowledge it." How blessed would be such exercises to God's people, if everywhere heartily engaged in! And the Sabbath is further an earnest of heaven. This is not our rest. We can take nothing hence. While here let us glorify God. And as a proof that we prize the inheritance on high, we set apart on his own day a portion of our property for his service.

5. Consider how simply the thing could be done. The greater number of God's people receive weekly wages. Were they to exercise forethought and economy in order to give to God, what an important influence it would have on their character and habits! Others have fixed salaries, and are paid half yearly or quarterly. They might put aside at once out of the sum received what they purpose giving to God, but even in their case would not the habit of regularly and steadily storing for God, *from week to week*, be of immense service? We lately heard a young minister say that he never felt as much of the love of Christ in his heart, except perhaps at a communion table, as when on the Lord's morning, without any human eye to see him he took the previously allotted portion of his salary, and solemnly dedicated it to the service of his Lord and Master; and those who have not fixed salaries could easily take an *average*, say for three years, as they are obliged to do for in-

come tax purposes, and weekly dedicate of their profits to God. How such "storing" would tend to counteract worldliness, and bring men to realize their responsibility in the use of money! How easy it would be then for "every one" to give "as God has prospered!" The servant ten shillings, perhaps, and if so, her master in many an instance ten pounds at least.

6. God's people have always by his command presented of their *substance* to him when they have come to worship. By bodily reverence they declare their persons to be subject to his authority. By the observance of the Sabbath they say that their time is at his disposal. By bringing an offering, they declare their homage in the holding of property. The law of the Passover feast was, "NONE SHALL APPEAR BEFORE ME EMPTY." There were in Israel three classes of offerings, and *three kinds* of each, corresponding to the various conditions of the people. God would not accept any thing they might choose to bring. Had a rich man brought a turtle dove instead of a bullock, his offering would have been ignominiously rejected. "Cursed be the deceiver which hath in his flock a mule, and voweth and sacrificeth unto the Lord a corrupt thing." How awful the sin of those who among ourselves put bad coin into the Lord's Treasury on the Sabbath! The meat-offering in Israel was a portion of a reconciled man's property publicly devoted to God. Regarding it the Psalmist says, "Come into his courts and bring an offering with you." Worship is incomplete without it. Reader, how often have you drawn nigh to God with your mouth, but your heart went after your covetousness?

7. God has mercifully preserved among us a "weekly offering." It is far from being what it ought, yet it is considerable. The Sabbath collections in the congregations of the General Assembly this last year, are nearly £600 more than the mission collections, and they are nearly £800 more than they were the previous year. How easily they might be doubled if only *all* who come to worship brought an offering to the Lord. If all gave "as God hath prospered" they might be quadrupled without a single individual missing what he gives. Surely if a halfpenny be expected from the poorest, the rich should, as of old, "*cast in much*."

Reader, will you give this year "first-fruits to God?" In past years the first money many a man has made out of his harvest has been spent in the public-house or on tobacco! Shall it be so with you this year, or shall God have the first of it? Were you to consume it sinfully in such ways as I have indicated, how could you come before God as the Israelite of old was required to do, and make protestation saying, "I have not taken away aught thereof for any *unclean use*?" Every shilling or pound that comes into your hand this year *will you set apart some portion for purposes of religion and charity?* God is calling loudly to us in his providence. Cholera is on its way to our shores. Surely we are summoned, as one of old was, to "break off our sins by righteousness and our iniquities by showing mercy to the poor, if it may be a *lengthening of our tranquility*." The cattle disease is in Britain. God is re-

minding us that the flocks and the herds are his. If we will not voluntarily spare a bullock or sheep for his service, how many may he in judgment take from us? Abundance of temporal blessing is promised to them who honor him with the "first-fruits," and "God is able to make all grace abound toward you that ye always having all sufficiency in all things, may abound to every good work."

## REPORT OF COMMITTEE ON AMENDMENT OF THE FEDERAL CONSTITUTION.

THE following paper, with resolutions accompanying, is the report of the Committee appointed at last Synod, on the Amendment of the Federal Constitution. The resolutions were adopted by Synod (see Minutes). It was thought that there was not time to consider the body of the report with a view to adoption; and the writer was requested by Synod to publish it upon his own responsibility. It is now published in compliance with that request. Since the report was read in Synod some verbal changes have been made, and a few additional sentences inserted.

JAMES WALLACE.

The Committee on the Amendment of the Federal Constitution submit for your consideration the following report:

The principle of the supreme authority and absolute dominion of the Lord Jesus Christ over all persons and nations, and their consequent obligations to submit to him as their Lawgiver and King, so often stated in the word of God, is essential to consistent Christian character, and is the only ground on which nations, favored with divine revelation, can enjoy safety and permanent peace and happiness. This great Bible truth, which is the fundamental, vital and operating principle of practical Christianity, has always occupied a prominent place in the standards of the Reformed Presbyterian Church, and in her judicial declarations from time to time; and its faithful and consistent maintenance and application has given to her a distinctive character and position among the other evangelical churches in this country. These churches have practically ignored the obligations of the government of the United States to God and his law, and have sought only for partial and inadequate changes in its administration; while this Church has always maintained the necessity of a full and explicit acknowledgment in the constitution of Almighty God as the source of all civil power, and national submission to the Lord Jesus Christ as the Prince of the kings of the earth, and the paramount obligations of his law upon all nations and men. The reformation which we have sought is constitutional and fundamental—from national *atheism* to Christianity—from rebellion against the Lord and his Anointed, to kissing the Son—allegiance to him as Lord of all.

While the Reformed Presbyterian Church prays and labors for the conversion of sinners and the sanctification and salvation of believers in common with all other evangelical churches—it is her special and chief work to convert this and other nations to Jesus Christ as their only God and Saviour—to bring the kingdoms of this world to be the kingdoms of our Lord and of his Christ—to prepare the way for Jesus Christ taking to himself his great power and reign. God has set the ministry of this Church, like that of Jeremiah over the nations and over the kingdoms, to root up, to pull down, and to destroy, and to throw down, to build and to plant. Jer. 1: 10. Standing upon this high and broad ground, occupied in doing the will of her universal Lord, and having in view and laboring for that happy time when men shall be blessed in him and all nations shall call him blessed, this Church has no time or place for the indulgence of a narrow bigotry or sectarian spirit.

The great sin of this nation in ignoring the name of God and the character and authority of the Lord Jesus Christ as its sovereign Lord and King in its constitution, is sufficient, if there were none other, to secure the certain destruction of this government, if not repented of. "Be wise now, therefore, O ye kings! be instructed, ye judges of the earth; kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2: 11. But this sin has been greatly aggravated by being persevered in since the formation of the federal constitution, amidst the clearest light of God's word, and singular and manifold blessings bestowed by the reigning Mediator, whose authority has been disregarded, such as no other nation has enjoyed, and delivered from a terrible civil war unparalleled in the history of the world. But with the most clear and positive commands and threatenings of Jehovah, neither mercies nor judgments have brought the nation to repentance. And this godless constitution and immoral government have exerted a most demoralizing influence upon the people and churches in this country. It has assimilated the mind of the people into its own likeness, The popular and prevailing sins of the citizens which call loudly for the judgments of heaven are easily traceable to the fact that the nation has no God. Atheism being the faith of the government, professed in its constitution, statesmen and politicians, and their votaries, have not the fear of God before their eyes. And the general and lamentable ignorance of professed Christians on the subject of the character, and authority, and law of the Lord Jesus Christ as the King of nations, their political infidelity, and their apathy in regard to the crown and honor of Immanuel, are the legitimate fruits of the nation's disowning and dishonoring the Lord and his Anointed, breaking his bands asunder, and casting his cords from it. Identified with a godless and immoral government, its sins have become their own. Hence their slowness to see and confess the sins of the nation, and to labor for its reformation.

The unchristian character of the federal constitution is the *chief hinderance* in the way of the growth and power of religion,

and the enlargement of the Church in this country. It is the great Upas tree, overspreading the land, and by its pestiferous shade blighting the fair heritage of God.

The Reformed Presbyterian Church alone holds the principles and occupies the position on which the nation can be brought to repentance for its great sins, and an entire and permanent reformation accomplished. National rebellion against the God of nations is the cause of all our country's troubles, and national submission to him the sovereign cure for all its evils. The national acceptance of him, as the King of righteousness, will secure the universal administration of justice. Owning him as the Prince of peace, will secure the enjoyment of universal and everlasting peace. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Ps. 72:7. The great principle of the universal supremacy of the Lord Jesus Christ, the only distinctive principle of this Church, when generally believed, will bring every nation to submit to him as its Lawgiver and Ruler; ~~and~~ the universal diffusion of this great practical truth will revolutionize all the kingdoms of the world, and make them the kingdoms of our Lord and of his Christ. And the position of dissent from all governments which reject the authority of our Lord and King, which our Church has always held in all countries, is necessary to maintain consistently and efficiently this important and fundamental principle. It is necessary to maintain this high position, to give permanence and power to our testimony in behalf of the universal authority and dominion of Immanuel, and to bring the nations to bow before his throne, and accomplish their regeneration. Identification with an ungodly government weakens our moral power, and paralyzes our influence for its reformation. Reformed Presbyterians have always dissented from the government of the United States, in order that they might both keep themselves pure, *and also purify it. All history proves that constitutional evils can be removed only by influences and measures outside of the constitution that has sanctioned them.*

The Reformed Presbyterian Church is set for the reformation of the nations. This is her appropriate and special work. This is the purpose for which she has been planted and preserved in this land, and is what she is to-day. And it is her first and great duty to save this nation from the awful threatening pronounced against all nations that forget God, by showing to its rulers and people its sins and bringing it to repentance. No other Christian denomination even professes to do this work. And upon the principles which they hold, and the position they occupy, the nation cannot be saved or reformed. And it is also very certain that this important duty cannot be performed by the ministers of this Church, performing only pastoral duty in their own congregations. Let each one remember that God has set him over the nation, as well as over a particular congregation, and that the congregation *is the smaller part of his charge.* And let him be careful, lest *while he is laboring to save the small congregation, he does not*

lose the great nation. Let him bear in mind that he must give to God an account for one as well as for the other, and that if he has not warned the nation of its sins, and it perishes, its blood shall be required at his hands.

And is it not also very manifest that Reformed Presbyterians who only co-operate with other Christians in the work of reforming the nation, do not discharge their whole duty. We should certainly do more than those who do not even profess our principles. Doing no more than others is evidence of unfaithfulness to our peculiar and high profession. There is not a member in this Church, worthy to be called by her name, who is not ready to lay his reputation, his wealth and his life upon her altar, so soon as such a sacrifice may be needed to advance her great principles. Our persecuted and martyred fathers did not think such sacrifices too dear to defend their principles, and their legitimate sons will not think them too great to extend them. Let those who have long been fighting in this holy war continue to hold their advanced position, and neither desert their colors, nor fall back into the rear of new recruits. Let the veterans in this grand army now form its vanguard, as becomes them, beckon the gathering hosts forward, plant their standard in the front of the heaviest battalions of the enemy, rush into the thickest of the fight, and strike for the Lord of glory.

Standing, then, upon the high vantage ground of great moral principles which will yet bless the world with righteousness and peace, having entered a solemn protest against the secession of this government from the universal, righteous and beneficent government of the Lord and his Anointed, which commands the respect of all good men, free from the corrupting and paralyzing influences of all political bonds and parties, and called of God to the great work of showing to the nations their sins, and teaching them the fundamental principles of God's word, on which they shall be reconstructed during the millennial reign of the Lord Jesus Christ over the earth, a solemn and awful responsibility rests upon this Synod. "Son of man, thou shalt hear the word at my mouth and give them warning from me." If this arduous duty is not discharged to this nation it will perish in its iniquity, but its blood will be required at the hands of the unfaithful watchmen. None will say that this duty has been yet fully performed. How mighty the responsibility! How dreadful the thought! Our own personal happiness, temporal and spiritual, and the welfare and hopes of our beloved country, and the existence and prosperity of our still more beloved Zion—the happy home of our fathers and our children—are endeared to us all by a thousand tender memories, holy joys, and delightful prospects—all in peril, and suspended on your fidelity this hour! Who is sufficient for these things? Never was there a more solemn trust committed to the hands of man. How appropriate the language used on a similar occasion. "Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether hold thy peace at this time,

then shall thine enlargement and deliverance arise from another place; but thou and thy father's power shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this." Esth. 4: 13, 14.

And now there is but a short time to work. Delay is both treason and ruin. God is evidently about to call this nation before his bar to give an account of its deeds. It has recently suffered, in part, the penalty of his law for the wrongs done to man. And now it is about to be arraigned for its still greater sins committed against God. And now, the ordinary judgments of his hand will not suffice to assert his authority and vindicate his law. He is making bare his holy arm in the sight of all the nations. He is coming out of his place to punish the inhabitants of the earth for their iniquity. The sound of his chariot wheels has alarmed the nations. They are mustering their forces, marching their armies, and they are gathering together to the battle of that great day of God Almighty. In the meantime, in our own country a little ~~space~~ of respite has been given for repentance.

The present season is most opportune. The great question just now before the rulers and people of this country is; the reconstruction of the government. The raising of this question by the government itself, is an opportunity and invitation to this Church to give an answer, as it only can. We have said the special mission of this Church is to instruct and reform the government, and now the government asks you to do your appropriate work. You are now called upon by the voice of God in his providence to do that work for which you maintain a distinct denominational existence in this land. The field, the work, the call, and the time are given to you by God, and are conceded to you by others. And the Spirit of God is brooding over the moral chaos, and is preparing and arranging the elements of the new heavens and the new earth. His operations are clearly visible upon the face of the waters. Old affinities are being broken up, and new ones forming. The extended commotions of the surface show the deep and powerful agitations beneath. God has set before you an open door. There is a deep-felt and wide-spread impression among all classes of the people, that there are great and radical evils in the constitution, and that important changes are necessary for the future safety and prosperity of the government. Among all Christian denominations thoughtful and earnest men admit the duty and necessity of amending the constitution so as to give it a decided Christian character. Long-settled prejudices and corrupt political influences are passing away, and the minds of all Christians are being prepared to view the truth. And the wisdom of great men, apart from the Bible, is seen to have so signally failed in framing the constitution, and the law of God, so congenial to every Christian heart, is felt to be so much needed to bring the nation out of its troubles, and to be the only safe and proper basis for the reconstruction of the government, that its proposal now commands the assent of all good men. None of those who are the true followers of Jesus Christ will oppose being governed by his law.

This growing Christian sentiment, which is the result of the operations of the Holy Spirit upon the minds of the people, needs to be enlightened, strengthened and concentrated. It needs to be quickened, prepared and regulated by the word of God. This is the work of the Church. And the only Church which maintains that civil society should be regulated by the word of God, should do this work. Much instruction is needed. The government and the people must have line upon line, and precept upon precept. Many professed Christians and Christian Churches, as well as the Congress of the nation, and the Legislatures of the several States, need to be told, that besides Cæsar, there is another king, one Jesus. Let not the Church now put her light under a bushel, or confine it to remote or obscure places, but let her appear as a city set on a hill, seen by all the people, and diffusing her light over the whole land.

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#### SYRIA MISSION.

MESSRS. EDITORS—Persons to whom I have read a letter received recently from Mrs. Dr. Metheny, Syria, have suggested that part of it be given to the Church through the pages of your Magazine. Facts and explanations come in many private letters from that Mission, that are not contained in the letters written for publication, and yet might very largely increase the interest of your readers in the missionaries and their work. I submit to your judgment the following extracts from Mrs. M's. letter. I need scarcely say it was written without a thought that any part of it would be seen in print.

M. C.

\* \* \* "Your letter came, and I was so glad I could not keep the tears back; but I am not strong yet after my long, long spell of fever. I walked over to Mr. Beattie's yesterday, and though they do not live a square from here, when we came to the door I was so exhausted that the Dr. had to carry me into the house. I always rode over since my illness, but it seemed so strange to saddle a donkey every time I wanted to go to see them and they living so near, that I thought I would try to walk. But I ought to be very thankful that I am as strong as I am at present, for at one time it seemed impossible for me to recover.

The spring has opened and the weather is delightful. I do think the spring weather of Syria surpasses anything I ever saw. The almond and apricot tree are in full bloom, the grass is green and the fig and other trees are budding. We have had very little occasion for fire this month (February 28th).

Ramadan, or the Moslem fast, is over. The Moslems, during this fast, are not allowed to eat or drink from sunrise until sunset. They turn day into night, so to speak, for many sleep all day and have great feasting during the night, and they call this fasting! *During Ramadan if a person takes occasion to go through the 'sook'*



or market, a few minutes before sunset, the Moslems, many of them, may be seen standing before the shops with their hands full of '*marcook*' (a native loaf of bread) and other eatables, ready to devour as soon as they hear the cry from the minaret of a mosque, or the gun that is always fired at sunset during Ramadan, and they are not the least ashamed to be seen thus ready to gormandize. There is always a great deal of sickness among the Moslems after their *fast* (?), for they have great feasting for several days, and every one seems to do his best at eating. They devour every thing wholesale. One day we could not get any meat or bread baked, for their feasts. Poor deluded creatures, and they are so bitter against Christianity there seems but little hope for their conversion at present; but nothing is impossible with God.

I do not think I ever wrote to you about the Dr. and Mr. Beattie riding to a village over twelve hours distance from here to see a *dead man*. It is contrary to custom here to say that a person is *dead*, and a native friend living at a distance may be dead for weeks or months and no one will tell him. The Bishop of Latakiyeh was at a village over twelve hours distance from here spending the summer, and hoping to avoid the cholera should it come to Latakiyeh. He was taken sick with fever and died. They sent a messenger down for the bishop's brother and the Dr. The Dr. said he would go if they would give him about fifty dollars (\$50) in gold, and furnish horses for Mr. Beattie and himself. They paid the money, provided the horses, and the Dr. and Mr. B. went with the bishop's brother to see him (the bishop). When they arrived at the village, they found that the bishop had died without the Dr's help, and had been *buried* several days, and the messenger knew it but would not tell. You may be sure the Dr. did not thank them for taking him so far for nothing. They always bury a bishop sitting in a chair, with the cross in his hand. The Dr. said when people inquired how the bishop was, he felt like telling them he left him '*sitting up*.' Not many people in America would pay a doctor fifty dollars to go and see a *dead man*—whom he could not see because he was *buried*. The new Bishop of Latakiyeh is doing all in his power to break up our schools. He pretends *he* is going to open schools. He has a school for boys, but the teacher is not a good one, and the poor children are wasting their time and are learning nothing. He said he was going to open a school for girls, and persuaded some of the parents to take their girls from our school; but the school was not opened and the girls are coming back, and most if not all of them are in our school again. The *girls* are not to blame. They are anxious to learn; but their parents are afraid of the *bishop*, and also of what '*people will say*.'

For two Sabbaths the attendance on the service was larger than ever before. Mr. Beattie has had a severe attack of fever; but is able to be out again. \* \* The doctor has a call to go and see a *sick woman* who lives at Marsine, a place two days distance by the steamer from Latakiyeh. They will pay him thirty Turkish

pounds and his fare and board, so he intends going to-day if the steamer comes, for thirty pounds is something worth while for the Mission. He will be gone only ten days. It is so lonely when he is away. Love to all. May we meet in the heavenly country if not permitted to see each other again in this life.

With much love, your friend,

EMMA G. METHENY."

LATAKIYEH, May 10, 1866.

MY DEAR BRETHREN—Another half year has passed since I last had the honor to report to you. We must record the kindness of our heavenly Father. Though his hand has afflicted us to a greater degree than we have ever known, and though we have walked in the midst of trouble, yet we have had life from him. We are happy in our work, and feel that if it pleases him to continue us here and give us strength for our labors, we will be thankful indeed.

Mr. Beattie's health has been feeble, but he is now recovering. He only omitted services in Arabic one Sabbath. Mrs. Beattie and her two children are very well, and Mrs. Metheny, at this time of writing, is quite recovered from her long, long sickness. Since I last wrote to you I visited Marsine and "Tarsus, a city of Cilicia," the Apostle Paul's native city. I went especially for a man who sent for me to remove a vascular tumor from the face of his little daughter. I went well supplied with medicines, and as I was obliged to remain some time till the wound would heal, I attended to as many persons as I could. After I had been a few days there I engaged to stay twenty days, making my absence from home twenty-eight days. I attended about ninety patients, and had the satisfaction of doing much good and being well paid for it.

In a company a leading Greek man said to me, "I like Protestants, but I am not pleased that they do not like the Virgin Mary. This is all I have against them."

Who told you Protestants do not like the Virgin?

"I have always heard they do not like her nor pray to her."

But you are mistaken, we like her and every other saint; those who have died and gone to heaven, and those who are not dead, but are living on the earth. We love more saints than you do.

"But you don't believe in the intercession of saints."

How do you know that? We often get the saints to pray for us, and the Testament says the prayer of faith shall save the sick.

"Then what is the difference between Protestants and us?"

O you pray to the saints and worship their pictures, and you think the saints are mediators in heaven. We know of no Mediator but Christ, and worship God through him alone.

Another man said to me, "You Protestants profane the 'bread and wine!'"

How?

"You, after having partaken of them in the sacrament, treat the elements which are left as common bread and common wine."

True, we do, but only so much of it as is set apart or is used. Our minister does not set apart only so much as is used in the Sacrament.

This is a sample of the popish notions of the Greek people. Another man said, "You Protestants hate the cross."

What cross?

"Does not Jesus say to 'take up his cross daily?' "

But we hope we do take up *that* cross, but that cross is not a cross of gold, or silver, or wood, not a material thing; and also, that is not to be worshiped.

This is a specimen of the way I was constantly approached by the many persons who came along with those who were sick.

The general aspect of things in this country is much better. There is a conviction in the minds of men in general that the century-beaten paths are to be changed, and every day changes are being made in almost every conceivable way. For example, the streets of Latakiah and other towns which have served the Moham-medans for many, many generations, have at last been widened by order of the Sultan, and now it will be possible to drive through streets in a carriage. Streets which until recently have not been defiled, as Moslems think, by being trodden upon by shoes sewed with a wax thread that was pointed by a *swine's bristle*, are now in a fair way to contribute to the comfort of the walking or riding Frank. The Moslems even now are beginning to wear French shoes, but they prefer that they should be pegged, as being sewed with a hog's bristle is very defiling in its nature and tendencies. A Moslem took the liberty of stepping into our kitchen where a *ham* was hanging against the wall. He asked what that was, and being told it was *swine's* flesh, he hastened and *ran* from the house, and I do not know that he ever entered the house again.

Where are you to begin to teach such an element as this? But they are beginning to doubt the propriety of their course in some instances, yet there seems to be a great distance between them and the kingdom. As you will perceive by bro. Beattie's report, an entrance has been fairly made into the Fellahin districts, and many are now under instruction, and there is every day more and more prospect of their being gathered into the kingdom of Christ. Every day the work is becoming more interesting, and we are trying to use our means to the best advantage to accomplish our object.

With much love to you all, and to your families, we remain, as we hope, yours in faith,

D. METHENY.

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LATAKIAH, May 9, 1866.

MY VERY DEAR BRETHREN—Since writing you my last, much longer time has elapsed than I anticipated, or intended should have intervened, before writing you again. My silence, however, *I can truly say*, has not been voluntary. The necessity has been *forced upon me* by bodily indisposition, that has quite unfitted me for attending for a portion of the time during the last three or

four weeks, to my ordinary routine of duty. I took cold, which was attended by a cough, that still clings to me. I am happy to say my condition is improving; the Dr. has been very attentive. Had he not been here, or some one else equally skillful, I know not what the result might have been. I omitted preaching one Sabbath; with that exception services have been regularly conducted in Arabic throughout the winter. Since writing you in March, the two teachers from Beirut have united with us, and had their child baptized. They give promise of being useful missionaries. They have gradually grown in the affection and esteem of us all since coming here. Another event of interest to the mission, and which will no doubt be hailed with pleasure by all who rejoice in the prosperity of our work, is the marriage of Usuf Gedud, one of our best teachers, and Mariam, the betrothed of our beloved and lamented Hammud. They are both Fellahin and children of the mission, having been taught, trained and baptized, and brought into the fellowship of the Church entirely through missionary effort; and now that they have been united in this new relationship, their settlement among this rude and benighted people we regard as the beginning of a new era. When, or whether there ever existed among them hitherto, a Christian family sprung of themselves, is probably unknown. For ages they have concealed themselves in the darkness of their secret delusions—scorning all other sects and religions, and seeking no affinities with other tribes. Knowledge has gained an entrance, and the spell has at length been broken, and who will venture to predict the influence that this single family may yet exert? They were married last Thursday evening at the Dr's. About thirty persons were present. I performed the ceremony—the first I ever performed either in Arabic or English. As suitable to such an occasion here, I read the 5th chapter of the Epistle to the Ephesians. The persons present, who had never witnessed our mode of marriage, were pleased with its very simplicity, and also with the entertainment, which was given in American style.

The attendance on the Sabbath continues encouraging, though not so large as it was a short time ago. Owing to an affair that occurred about two weeks ago between the Dr's. cook and a Greek, the bishop, aided and influenced by a few Greeks, if possible more ignorant and narrow minded than himself, thought so to have inflamed the minds of the people against us—by imprecating the destruction of every individual by fire, tar and brimstone, soul and body for ever, who should have anything to do with Protestants, or persons in the employ of Protestants, by word or deed—as to overthrow our work and compel us to withdraw. He set out to sea in that wind, but struck a rock. He neither succeeded in keeping persons away from our houses, or entirely from our schools; nor has any one been consumed by the apostolic preparation and compound of fire, pitch and brimstone. This is "Greek fire," with a vengeance. But what was the cause of the *anathema*? It was a beating, which the cook gave the Greek, for

perpetrating on his children the crime which called down the vengeance of an angry God on the inhabitants of the doomed city, from which it has taken its execrable name. This gives an insight into Latakiyeh morals, and a Greek bishop's notion as to the best mode of acquiring distinction or extinction, as the result seems to threaten in this case; for he at present seems most likely to be consumed by the fiery combustibles he has lighted. This matter between two persons the bishop tried hard to turn into something religious, hoping that by it, I suppose, our standing might in some way be affected. A secret feeling of envious hostility has burned in the heart of the bishop and some others toward us this winter, till at length finding egress it flames up, threatening no other damage than the destruction of those who have nurtured it. They had the ignorant hardihood to accuse the doctor, cook and me, before the Governor, and when requested by the Governor to appear to answer to the charge made against us, we asked what business they had to make such a request of Americans? The Governor then requested the cook, to which we replied, that as we had been jointly charged we must be jointly tried. This led them to see their true position and the perils of their false accusation, and from that day their zeal to escape from the matter has been greater than it was before that to enter into it. But the end is not yet. They have not yet learned the American price for lying.

We are greatly cheered by your encouraging letter to the Dr. There will be a Covenanter church in Latakiyeh yet, and I hope a bell on it. The people curse the Dr. one day, and give him hundreds of piasters the next. Thus the enemy works his own destruction.

Mrs. B. unites in love to Mrs. W. and family.

Ever yours in the gospel,

J. BEATTIE.

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#### THE LONDON SCOTTISH REFORMED PRESBYTERIAN MAGAZINE.

THE third number of this monthly is before us, and requires some notice. Who is its editor we are not informed; the general opinion, however, is doubtless correct, that assigns this position to Dr. Cunningham, Jewish missionary in London. Our readers are aware that the mission to the Jews in London was established by the Reformed Presbyterian Church in Scotland, and that Dr. Cunningham labored in that field under their direction. That position he continued to hold until, unable to fraternize with the synod in the course of declension which the majority were pursuing, he withdrew, leaving the faithful minority to struggle as they could in maintaining the testimony. Since his separation, he has stood alone, finding no church in either Scotland, Ireland or America which he could recognize as the true Covenanting Church. Recently, however, he has entered into ecclesiastical connection with the

body in this country, formed by Messrs. Lusk and Steele in 1840. It is, we presume, in the interest of this body thus reinforced, that the magazine is published.

As this magazine is not sent to us by its publisher, we are not under any obligation to give it an editorial notice. It has fallen into our hands as a waif, and we will refer to it so far as public interests may require.

In the number before us, under the heading "Foreign Correspondence," there is an article, in which there are a few things that need ventilation. The signature D. S., and the date Philadelphia, March 9th, 1866, along with internal evidence, fix the authorship on David Steele, the same who took the lead in the schism of 1840. In this article the attempt made before is renewed, to prove that the Synod of our Church ceased in that year legally to exist. Here is the proof:

"About a quarter of a century ago, in a periodical of the time, the legal organization of this body, ever since bearing the name Reformed Presbyterian Synod, was publicly disproved. The records of the body will show that this distinctive name underwent a change; and the name being changed, there was made of necessity also a change of the organization. Prior to June 6th, 1840, the body was known as the 'General Synod of the Reformed Presbyterian Church,' but ever since as the 'Reformed Presbyterian Synod.' The change was effected at the above date by an assumption on the part of the delegates of the rights and power of all the presbyteries. This act of assumption was one of the causes of the separate and independent organization of the Reformed Presbytery."

Were it not that some honest, but simple-minded Covenanters might be misled by this nonsense, we would forbear to notice it. The argument is, that because Synod changed its name, therefore it changed its identity. After this discovery, the question, What is in a name? need not be again asked. According to this logic, when a woman changes her name by marriage, she ceases to be the person she was before. But even this poor excuse for an argument has not the fact that it asserts, to hang on. The records of the body will not show that the distinctive name underwent a change. The following is the minute on the subject, *Reformed Presbyterian*, vol. 4, page 180:

"Whereas, the system of subordinate synods and a delegate synod is, in the present circumstances of the church, complex and unnecessary, therefore, *Resolved*, that the sub-synods be directed to adjourn *sine die*, at the close of their next sessions, and that the delegation system be abolished after the present sessions of General Synod, and the Synod be constituted as it was previously to the year 1825."

The word "General" in our title ceased to be used, because the sub-synods being discontinued, it was no longer needed as a distinctive term.

It may not be amiss to state here, that David Steele was a member of the synod by which the above resolution was adopted, and that he did not record his dissent against it. We have no recollection that any objection was made by him, or any one else, at

the time. When no end was to be gained, no one would risk his claim to possess common sense, by asserting that the Synod in 1840 could not return to the form of organization that it had in 1825. Consistency would require D. S. to maintain that the synod had no existence after the year when it made the first change. But then he was a member of the Synod, and sat in all its meetings from 1833 till 1840. It would not do, of course, to question its legality during that time.

There is another piece of history, that serves to show that in the efforts of David Steele to bring reproach on the Synod, he sadly damages himself. In his "Contending Witness," vol. 2, No. 4, he charges the Synod with sanctioning Arminian doctrines, because it refused to sustain as relevant to censure the charge brought against one of its members, that he taught that "the fear of hell as a motive to obedience is consistent with saving faith, and useful to believers." The case was tried by the sub-synod at Brush Creek, Oct. 1837, and the following is an extract from the minutes of the trial: "Moved by Rev. D. Steele, seconded by James Faris, that the first count in the libel, viz. 'That the fear of hell as a motive to obedience is consistent with saving faith, and useful to believers,' is irrelevant. Carried." The accused was acquitted on all the charges. The accuser appealed to General Synod, and the action of the sub-synod was unanimously sustained. David Steele, the mover of the action in the sub-synod which was sustained by General Synod, after he left the Church, and with evidently the design of casting odium on it, calls that action a sanctioning of Arminian errors.

We forbear to notice other statements in the article on which we have animadverted. Some of them we know, and others we believe, to be false. Dr. Cunningham is deceived, and is therefore to be pitied. While in this country, he was carefully guarded from the company of any who could give him light. He was led about like a blind man. It is sad that a man of his position allowed himself to be duped. He will, we doubt not, if he lives a few years longer, see the wrong that he has done in publishing a tissue of slanders against ministers in the Church that he did not know to be true, and that their author gave only as hearsay. We cannot accord high principle to any one who would either originate or publish the defamatory statements with which the article signed D. S., in the July number of the London Scottish Reformed Presbyterian Magazine, abounds.

T. S.

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#### REPORT OF THE BOARD OF EDUCATION.

At your meeting in May, in 1865, the following named ministers and ruling elders were appointed to organize and act as a Board of Education, viz. Revs. H. P. M'Clurkin, A. M. Milligan, T. P. Stevenson, J. L. M'Cartney, and Messrs. D. Wallace, T. Smith, J. Brown and W. Wills. During the sessions of your last meeting, the Board met, and organized by electing Rev. A. M. Milligan

chairman, and Rev. J. L. M'Cartney secretary. By way of instruction, the Board was directed to take active measures for establishing a school, in which colored persons may receive preparatory training for the work of teaching their brethren and preaching the gospel of Christ, and also to confer with the owners of the College building and Female Seminary at Northwood, and purchase the same, if they could be obtained on reasonable terms, and free from claims and all incumbrances, if this would, in their judgment, conduce to the furtherance of the object committed to them. They accordingly held a meeting in Northwood in September, when, upon inquiry, they learned the following facts, viz. That the Board of Geneva Hall becoming insolvent, the sheriff of Logan county, in behalf of certain creditors, seized the college building and all available property, and sold to the highest bidder; that four persons, members of Miami congregation, by their agent, purchased the college; that two of these afterward wishing to sell the same to another body for a house of worship, the other two, viz. Mary Jane Jamieson and S. P. Johnston, purchased their entire interest in the building, by whom it was held at that time, the court having made them a deed for the property. The title being from the court, and the teachers occupying the building having agreed to relinquish all claims, and the Board, desirous of beginning at once the work assigned them, purchased the building, and located the school in Northwood. The purchase was made upon the stipulated condition that the amount necessary to secure it should be raised by the people of that vicinity, which condition was complied with, one individual, Mr. H. Parks, generously subscribing one thousand dollars for this purpose.

A committee, consisting of Messrs. H. George, H. Hervey and W. Rambo, was appointed to secure the deed, and make necessary repairs on the college building.

The laws of Ohio requiring that a corporate institution shall have at least five members of the board of trustees residing in the county where such institution is located, the property could not be deeded to Synod's Board. It was, therefore, deeded to the committee named above, with power embodied in it to convey it to whatever board Synod may designate. With this arrangement the Board was entirely satisfied.

An effort has also been made to secure the seminary for the use of the school, with gratifying success, much of it being already donated, while the Board has been proffered the use, for the present, of nearly all the remaining stock.

The two buildings with their appurtenances could not be placed there now for less than seventeen or eighteen thousand dollars. The question of location and purchase being settled, the Board matured arrangements for putting the institution upon a permanent basis, by electing a corps of professors, and appealing to the church and community for funds. These arrangements were made upon the hypothesis that a very considerable fund would be collected by the delegation abroad. Most of the professors elected not accept-



ing, and discouraged by the meagre success of the delegation, the Board at a subsequent meeting reconsidered their entire action in electing professors, and determined to appoint one who should be principal of the institution, and empowered to employ all teachers required, and also to have general control of the institution. Though making earnest and continued efforts, we have not yet been able to secure the desired principal, and now request Synod to take the appointment into its own hands.\*

The Board, unwilling to involve themselves, the church or the institution, determined to operate carefully within their means, and selected a limited number of colored people to be supported by their fund.

The Board directed their business agent to establish a boarding house, which has been done on the most economical plan, bringing the expense of boarding down to \$1.50 per week. The school opened on the 27th of March, under the auspices of the Board, with the Secretary as temporary Principal, who has charge of the institution till a permanent Principal shall be secured.

We have not yet succeeded in getting the number of pupils of color that we desired. Mary Ramsey, of the Natchez Asylum, and a slave till very recently, has been received into the school.

Welby Williams, an orphan from our Natchez mission, who has been in the school for nearly a year, has made very considerable progress, and every week is waking up more and more to an interest in his studies.

Lewis Johnston, a son of a member of our own church, of Blairsville, Pa., is among the most advanced of our colored students.

Webster Boxley comes to us from Rolla, Mo., very highly recommended. He is a light mulatto, genteel, pious and faithful.

Squires Williams, also of the Natchez Asylum, who came with Mary, has already given unmistakable evidence of talent and genius.

H. P. Riley, of New Alexandria, Pa., formerly a slave, has recently came to us. He is a fine singer, and natural orator.

"Quarles," of Macon, Ga., the son of a colored clergyman and of Scotch, Indian and African descent, is expected on every day.†

Many others have applied for admission, some of whom have superior talents, but are yet in the army, and hope to enter our school as soon as discharged. The Board think that the entire expense of supporting one of these students need not exceed \$150 per annum. In most cases it will be much less, inasmuch as manual labor will be furnished, more or less, to all. We are careful to accept only such as are mentally and physically strong—such as will bear hard pushing. We say to such, "We will expect you to labor two hours every day, and half the day on Saturday, in such a way and at such a time as not to interfere with your studies. Are you willing to enter on these terms? We do not encourage the indolent."

\* Synod elected Rev. J. M'Crackin, of St. Louis.

† Is now in the school.

The Board is gratified to be able to acknowledge the important services of the Ladies' Freedmen's Aid Society of Northwood in the important aid they have extended to us in providing and making up beds and clothing for the freedmen.

Two important questions have engaged the attention of the Board, viz., the propriety of educating females, and the extent of classical education that should be recommended to those designing the ministry. As to the first, the education of colored girls, while the Board has not felt at liberty to do much in that direction, they are clearly of the opinion that it should not be neglected. The race can never be successfully and permanently elevated, without educated and enlightened mothers. Upon this, as also upon the degree of classical education to be recommended, the Board desires the expression and direction of Synod.

The Board, in closing this, its first annual statement, desires to urge upon Synod the importance of the work upon which they have entered. Scarcely ever has there been a time, when able, educated men were more needed for a fallen and degraded race in their transition state from slavery to freedom. The national conflict of arms is over, but it has left that patient and heroic race, that helped us win our liberties, still degraded and in the power and at the mercy of the oppressor. Are we not our brother's keeper? and poor and colored though he be, can we not effect some permanent good for him? Is not the cause worthy of the self-denial of any disciple? Has not God espoused their cause, and shall we not be co-workers with Him?

The Board, in its proceedings, have by no means left out of view the great question of providing facilities for educating the youth of our own Church under proper influences. On the contrary, they hope that by steady and persevering efforts they may succeed in placing the institution upon such a basis as will draw many to its halls.

The growing favor with which our principles are received, the rapidly extended field of our missionary operations, the increased number of vacancies, and the unusual scarcity of ministerial labor, all unite in pressing upon the church the importance of training her youth, educating them under such influences as that by God's blessing their services may be secured for the church.

The Treasurer's report is herewith submitted. It is not complete, inasmuch as all the funds have not yet passed into his hands. A full statement would show the following:

In Treasurer's hands,.....	\$1,177 00
In T. Smith's hands (note),.....	100 00
In financial agent's hands,.....	92 00
In Rev. A. M. Milligan's hands,.....	1,442 00
Total,.....	\$2,811 00

Respectfully submitted.

J. L. M'CARTNEY, Secretary.

## REPORT OF TREASURER OF BOARD OF EDUCATION.

1865.			
May,	Mrs. Elizabeth Hays,	\$	10 00
1866.			
January 24,	J. L. M'Cartney, \$700 U. S. Treasury notes, 7 $\frac{3}{10}$ loan, at 97 $\frac{1}{2}$ ,	\$682	50
"	" Drafts,	182	62
			865 12
February 14,	J. L. M'Cartney, \$100 U. S. Treasury notes, 7 $\frac{3}{10}$ loan, at 97 $\frac{1}{2}$ ,		97 50
"	" Londonderry congregation,		130 00
"	" Salt Creek congregation,		214 83
"	" Muskingum and Tomica congregation,		3 00
"	" Natchez Missionaries,		25 00
"	" First congregation, Philadelphia,		23 85
March 31,	J. S. T. Milligan,		80 00
May 2,	Wilkinsburg congregation,		37 21
			<hr/>
			\$1,486 51.
1865.			
Aug. 22,	To printing and expressing 500 circulars to Belle Centre,	\$	15 00
Feb. 14,	To expenses of members attending two meetings of the Board,		137 76
"	" To expenses of transportation and boarding two boys from Natchez to Northwood,		48 50
"	" To expenses of H. P. M'Clurkin to Philadelphia as Agent of the Board,		33 00
May 4,	Cash to J. L. M'Cartney,		75 00
"	" To balance in the Treasury,		1,177 25
			<hr/>
			\$1,486 51

JAMES BROWN, *Treasurer of the Board of Education.*

CINCINNATI, May 21st, 1866.

Of this amount on hand, the Treasurer holds \$900 in Treasury notes of the United States 7 3-10 loan—\$800 at 97 $\frac{1}{2}$ , and \$100 at 98 $\frac{1}{2}$ . The balance in cash, at interest at 5 per cent.

## CHURCH OPENING IN INDIANAPOLIS.

INDIANAPOLIS, July 13. 1866.

REV. T. SPROULL, D. D.—*Rev. and Dear Sir:* By the good hand of our God upon us, we have (as you will see by the paper accompanying this) our church finished, and opened with very encouraging success. "The substance of things hoped for and the evidence of things not seen," is now a visible reality, and although it has been a heavy burden pecuniarily to Rev. Mr. Crozier and myself, almost too heavy for us to carry, yet we have borne it cheerfully, believing it to be the Lord's work; and we rejoice to see it prospering through our feeble instrumentality, and with the divine

blessing we *hope* to soon be out of debt, and have a self-sustaining congregation. We will, however, need *all the aid* your Board can give us, and will supply the deficit to the best of our ability. We think that this mission here is of as much importance, and promises *more* to the Church and the extension of our principles, than any other, and should be classed among the *first* to claim the generous liberality of the Church. We also think that the great sacrifices and self-denial of your missionary here (Mr. Crozier), entitles him to your peculiar consideration and to a *liberal* share of the funds of the Church. By divine blessing we now have our church occupied every Sabbath by an attentive and respectable audience, and the good work of "evangelizing the nations" seems to be prospering in this place; and owing to the great burden that we have had to bear to build our church, the lukewarmness of some in the Church, and the open opposition of others, were so discouraging that we would have despaired, only that we knew that it was the Lord's work. We think that for the present year, at least, the Board of Home Missions should help us with a *liberal* hand, at least as much as it does to other places.

The whole cost of our new church building is \$6,750, \$5,000 of which is paid, a large proportion from our own pockets. We do hope that you will use your influence with the Church Extension Board, *and otherwise*, to help us pay up the balance of this debt as soon as possible. To let you see what our neighbors think of our first opening of the church, I add to this the editorial published on this subject in the *Indianapolis Journal*; the paper having the largest circulation of any paper in this State.

Hoping to hear from the Board of Domestic Missions (to whom you will please show this), I remain, yours, for the cause of Christ,  
J. T. BOYD, M. D.

**CHURCH OPENING.**—The Reformed Presbyterian or Covenanter church, in this city, was opened for public worship, on Sabbath, June 30th. This church, which has just been finished, is a very pretty and beautifully situated building, on South street, east of East street. The opening exercises were very interesting.

Rev. John Crozier, of this city, conducted the morning exercises, from the text, "I will be as the dew unto Israel," Hosea 14: 15; showing that nothing but the divine presence, spirit and grace, could give life and growth to the Church.

Rev. D. Shaw, of Bloomington, followed in the afternoon. His text was, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Song 6: 10. He showed that the Church of Christ, which had a very humble beginning, had gone on prospering, notwithstanding all opposition, overturning everything that opposed, "looking forth as the morning," commencing to dispel the darkness of the world, she has been constantly increasing, and will yet illuminate the whole world, &c.

Rev. H. H. George, of Cincinnati, preached in the evening from Matthew 13: 31—"The kingdom of heaven is like unto a grain of mustard seed." He showed that the Church, although in her beginning was very small and humble, as a grain of mustard seed, would nevertheless become the greatest

of all and fill the whole earth with her branches and fruit, affording protection, sustenance and shelter to all the inhabitants of the world of every clime and color.

The whole exercises were very solemn and impressive, and we trust that these firm and uncompromising advocates of civil and religious liberty and national reform, will soon succeed in collecting a large congregation in this city. The audience on this the opening of the church was very respectable, and seemed deeply interested in the services.

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### CHRISTIAN SYMPATHY.

WE are exceedingly gratified to learn that Mr. James S. Buck, licentiate, was presented, a short time since, with a purse of \$250, by members of the R. P. congregations of Pittsburgh and Allegheny. This is a well-timed and directed work of Christian sympathy. Mr. Buck, by great effort, succeeded in winning his way to the work of preaching the gospel, agreeably to his long cherished desire; but disease had laid its hand upon him in such a way and to such an extent, that he has been prevented for a considerable proportion of the time since his licensure, from pursuing his chosen calling. His health has been partially restored. He has been able, with some exertion, to occupy the pulpit, with very little interruption, since January 1st of this year. The vacancies, and others for whom he has preached, have dealt with Mr. Buck very liberally, but his "commissariat" has not, of course, under these circumstances, been kept overflowing, and therefore we say that these Christian friends have shown him Christian kindness in so freely supplementing it. And besides, we ought to add, Mr. Buck is most highly esteemed as a man and as an able, practical, earnest and profitable preacher. The ceremony of presentation took place at the house of Dr. S. Sterrett, Pittsburgh, who presented the gift, with a few appropriate remarks, briefly responded to by Mr. Buck, who then engaged in prayer with the friends assembled on the occasion.

J. M. W.

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### ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met in the city of Rochester on Tuesday, May 21st, at 2 P. M. The ministerial members were all present except Rev. J. M. Johnston, as also a large representation of the ruling elders. Besides the routine business, but few other matters of any general interest were before the Presbytery. A final arrangement was made so far as the Presbytery was concerned, of the affairs of Toronto congregation, especially in regard to its pecuniary indebtedness to its late pastor, the Rev. R. Johnston. A call was presented by the congregation of Lisbon upon Rev. J. M. Johnston, and sustained as a regular gospel call.

As Mr. Johnston was not at Presbytery, being employed in the Natchez Mission, a commission, consisting of S. Bowden, R. D. Sproull and Jas. Campbell, were appointed to meet in Syracuse upon Mr. Johnston's return, to present the call, and to take such action as the circumstances of the whole case may require.

A supplement of \$100 was ordered to be paid to Rev. R. Shields, pastor of Ramsay congregation, C. W. R. D. Sproull, S. Bowden and James Campbell were appointed the Interim Committee of Supplies. Presbytery adjourned to meet in the city of Rochester on the 1st Wednesday of October, at 10 A. M.

S. BOWDEN, *Clerk of Presbytery.*

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#### COMMISSION OF ROCHESTER PRESBYTERY.

A COMMISSION of the Rochester Presbytery, consisting of S. Bowden, Mod., R. D. Sproull, and James Campbell, ruling elder, met in the city of Syracuse, on Monday, August 13. A call from the congregation of Lisbon, upon Rev. J. M. Johnston, was presented to him, but declined. Mr. Johnston demitted the pastoral charge of the congregation of Syracuse, he having accepted for another year the appointment of Synod's Board to the Mission in Natchez. The pastoral relation between Mr. Johnston and the congregation of Syracuse was dissolved by the commission. Arrangements were made for declaring the pulpit vacant, and Mr. Johnston was appointed to supply in Syracuse until the middle of September.

JAS. CAMPBELL, *Clerk of Com.*

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#### CIRCULAR.

*To the Members of the Reformed Presbyterian Church:*

DEAR BRETHREN—Necessity compels us thus to address you, and we hope you will accept it as our apology for plainness of speech. If the work of missions among the Freedmen of the South, so auspiciously begun, is to be carried on, you must contribute much more liberally than has been done of late. There is now no money in the treasury; the salaries of the missionaries are due, and as you well know, they are entirely dependent upon you for support. They are verily strangers in a strange land, not surrounded by friends, but those who would be but too glad to see the work cease. It will take, at the very lowest estimate, \$6,500 this year for salaries alone for the number now employed at the two stations. A new school building ought to be erected at Washington, which will take about \$3,000. The one now occupied is wholly inadequate to the wants of the mission. The situation has resolved itself simply to this: your Board must be immediately and liberally sustained by your money, or the missionaries withdrawn, and the work of missions among the Freedmen by the Covenanter Church

ceases—a result that would no doubt be gratifying to her enemies, but surely not so to her friends. What say the brethren, shall the Board continue in its work or not? We await your response.

Remittances should be made as usual to our Treasurer, Mr. Daniel Euwer, Allegheny, Pa.

J. M. WILLSON, *Chairman*,  
WILLIAM WILLS, *Secretary*,  
*Central Board Domestic Missions.*

ALLEGHENY, July, 1866.

### OBITUARIES.

DIED, January 2, 1866, in Newburgh, N. Y., Mr. JOHN BEATTIE, aged 83 years 8 months and 18 days.

The deceased was born in Coldenham, Orange county, New York. Blessed with pious parents, by whom he was educated in the fear of God, he made an early profession of religion in the Reformed Presbyterian Church, and became a member of the Coldenham congregation. His exemplariness as a Christian won for him the esteem and confidence of his brethren. On the 3d of October, 1839, he was ordained to the office of ruling elder. In 1847 he removed to Newburgh, and united with the 1st Reformed Presbyterian congregation there. In this connection he remained till death, walking in all the commandments and ordinances of the Lord blameless.

Mr. Beattie was thrice married. Miss Sarah Haines was his first wife, by whom he had ten children, six sons and four daughters; Miss Elizabeth M. Kinney his second, by whom he had three children, two sons and one daughter; and Miss Rachel Kelso his third wife, who also died before him. Three of the children died in infancy, two others after they were grown up, and eight, five sons and three daughters, survive him. He had the satisfaction of seeing nine of his children make a profession of their faith in the Redeemer, and two of these became ministers of the gospel—one a pastor of a congregation in Vermont, and the other a missionary in Syria.

Mr. Beattie possessed many excellent—many remarkable traits of character. He possessed qualities worthy of the highest imitation—he possessed an energy, firmness and perseverance combined with a scrupulous sense of justice, integrity and honest principle, that has been seldom equaled in any other man, and these predominated in all the transactions of his life. When he took a position, he maintained it—when he undertook a work, he accomplished it—when he attended to any duty, he did it sincerely and conscientiously. He was peculiarly independent. Few men, probably, felt less the restraint of other peoples' opinions, than he did. This, combined with a natural stern and stirring disposition, gave him in earlier life a rough and somewhat harsh exterior, which, however, by the grace of God was ultimately so subdued as that, of him it might be said, the lamb and lion lay down together. He loved his family with a true father's love. He felt a deep concern for their spiritual welfare. The prayers that he daily offered up and all his epistles prove this.

He took a deep interest in the cause of missions. In the autumn of 1865, in the last conversation that he had with his son, the missionary in Syria, when on a visit to this country, he said, "I had thought and hoped that you would have remained in this country, at least while I lived, which I think will not be very long. But I have nothing to say against your return. You feel that the Head of the Church has sent you to labor in that field, and I have no doubt

but it is your duty to go." Again, in a letter to the same, and perhaps the last communication he ever penned, among other things he writes: "Joseph, my son, I am glad that you are getting on so well with your mission. I feel glad that your health has been so good. I think you have a better prospect than you have ever had before. I trust that you and your fellow-laborers will be the means of disseminating the gospel in that heathen land. Poor creatures! they are spiritually dead and do not know it. The time is drawing nigh when a reform is expected. You and Mr. Dodds will have a great deal of comfort, if you should establish the gospel in that heathen land."

For many years before his decease it was evident to all who conversed much with Mr. Beattis that he was advancing in the divine life. His conversation was in heaven. Though in his life time a man deeply immersed in worldly cares, as was necessary in the management of his worldly affairs, he had far outlived the feeling—long since cut loose from earth—being like his divine Master and Pattern, *in* the world, but not *of* it. About four months before his departure, it was remarked to him that he had a large share of tribulation and trials in his lifetime, but that also he had experienced many mercies, he said, "That is very true. My wives and children have been taken from me, but I have great comfort in reflecting on their death;" and then he added, "My chief delight for many years has been to read and study the Bible," remarking that "an individual's happiness is not of a temporal but of a spiritual nature." His zeal for the honor of the Redeemer, his love to the truth, his regard for the Sabbath, his regular attendance upon all the public and private ordinances of the gospel, indeed his whole conduct made it manifest that he was looking not at the things which are seen and temporal, but at the things which are unseen and eternal.

The disease by which he was removed was long-continued and severe. He, however, at last was confined to his bed but about four weeks. During that time, although his sufferings were intense, he never was heard to murmur or complain. He bore all with Christian patience and resignation. He was thankful for every thing that was done for him. Owing to the severity of his disease, his mind sometimes wandered, but it was only for a moment, and even in his deepest distress he never lost sight of the Saviour. At no time did a word escape his lips of a doubting or desponding character. He was much engaged in prayer. At one time when told by his physician that his recovery was doubtful, he replied, "I have no desire to recover: I have lived a long time, and I find nothing satisfactory here." At another time, after suffering great pain, he raised his hands, and exclaimed, "Oh! it is wonderful, wonderful, that all the persons in the Godhead should be concerned in the salvation of one sinner." And when asked if he trusted in the Saviour, he replied, "I hope I do; I have but one Saviour, Jesus Christ. He is altogether lovely; he is all my salvation, and all my desire."

He was very fond of all his grand-children, particularly those who were called by his name. His eye resting on a little grandson, he said, "John, come here, put your face close to grandpa's, and listen to what I say. I am an old man; I have lived a long time in this world, and now I am going to die; you have just begun to live; the pathway of youth is slippery, full of temptations. Love the Lord Jesus Christ, give yourself to him, and the next time you come to see grandpa it will be in heaven." This was two days before his death. After this, owing to his great weakness, he said but little that could be understood. So peaceful was his dying moments that his children, though watching with affection's eye, could not tell when his blessed spirit left its clay tenement, for that house eternal in the heavens whose builder and maker is God. Thus lived and died that truly good man. He has fought a good fight, he has kept the faith, and at last a conqueror, and mor-



than a conqueror, has entered forever upon the joys of his Lord. The jewel so long concealed by the sods of earth has at last been washed and set in Immanuel's crown. The tree of righteousness matured, has been taken and transplanted in the paradise of God. The shock of corn so fully ripened, has at length been gathered up, and taken home to the heavenly garner.

By the removal of so exemplary a follower of Christ, the Church has sustained a great loss. "Your fathers, where are they?" And oh, what a void has been made in that family of which he was the head! His death cannot but be felt by them as a heavy blow, but they ought not to complain. They should be thankful that God has been pleased to give them such a father, and to spare him in their midst so long; and it should be their constant aim to treasure up his wise counsels and imitate his bright example of humility, uprightness of conduct, and unwavering principle, so that, when they too are called away, they may be found worthy to be made partakers of the same rich and enduring reward; and leave behind them a reputation as pure and unsullied as his.

J. M. B.

DIED, at his residence, near Dresden, Ohio, of congestion of the lungs, on January 4th, 1866, WILLIAM DUNLAP, in the seventy-fifth year of his age. The disease was of short duration, and was borne with resignation to the will of God. His life was that of a zealous and humble Christian, and his death calm and peaceful. He lived in readiness for death, waiting for the call of his Divine Master, who, we are confident, has received him to himself, and given him an inheritance in that heavenly Jerusalem, where the saints shall ever be with the Lord. "Precious in the sight of the Lord is the death of his saints."

### BOOK NOTICES.

THE MIRAGE OF LIFE. United Presbyterian Board of Publication.

To all, but especially to the young, we recommend this little volume. False notions of happiness and the means of obtaining it ruin millions. To the young, pleasure, or gain, or fame, is the mirage that engages their attention. They seek the phantom, but when seemingly in their grasp, it is gone. A number of instances of public men is given in this volume, who set out on the wrong track to find happiness, and discovered their mistake when sunk to the depths of wretchedness. The reading of this book and improving its lessons would save thousands from the ruin into which they are madly rushing.

PRINCETON REVIEW. July, 1866.

The articles in this number are, 1. Rationalism. 2. Normal Schools. 3. Relations of India with Greece and Rome. 4. M'Cosh on J. S. Mill and Fundamental Truth. 5. The General Assembly. The first of these articles will repay for its careful perusal. That on the General Assembly is a kind of approval of its action in the case of the Louisville Presbytery. The writer evidently would rather some other course had been taken with that recusant body. He clings to the sentiment that slaveholding is not sinful. He is falling behind the age, and will soon be lost sight of in these times of progress.

THE Education Fund Report, and other matters on hand, will appear in next No.

THE

# Reformed Presbyterian and Covenanter.

Vol. IV.

OCTOBER, 1866.

No. 10.

## GOD'S AMNESTY TO NATIONS AND ITS CONDITIONS.\*

PSALM 2: 10, 11, 12

CIVIL Government was instituted in the organization of the human family. Our first parent was constituted the civil ruler of the world. All things were put under his power with one single exception, the tree in the midst of the garden, which he was forbidden to touch on pain of death, to teach him that God retained the right to rule him and the power to punish with extreme penalty his disobedience.

The fall of man was a world rebellion. Incited by Satanic temptation, it was a conspiracy in which Adam transferred his allegiance from Jehovah to Satan, hence Satan became the god of this world, and its rightful ruler so far as "the consent of the governed" could make him so.

Christ was sent into this world by God the Father, as the Captain of Salvation, to destroy the works of the Devil, and restore the kingdom to its rightful King. To this end he was intrusted with universal authority. Born a King, and crucified a King, he ascended and took his seat at the Father's right hand as Lord of all.

He no sooner entered upon this office than Satan encountered him by temptation. For forty days he plied him with all the art of a fallen spirit, to lure him from his loyalty, and offered him all the kingdoms of the world if he would betray his trust and do homage to him. Christ indignantly repels the temptation, and hurling the gauntlet of defiance at his feet, dared him to the conflict. They met again on Calvary, and though crucified, Christ conquered; though his heel was bruised, with it he bruised the head of Satan, trampled the dragons, and ascending on high he led captivity captive, and took his seat as conqueror at the right hand of majesty.

Before he ascended he commissioned his Apostles to organize the church and ordain the ministry as a militant host to carry on the conflict through a score of centuries, with the assurance that when the seven seals of the roll of God's determined providence were broken, when the seven trumpets of his charge were sounded, the

\*Abstract of Sermon preached in the Hall of Representatives before a large number of members of Congress and citizens of Washington, on Sabbath, July 8th, 1866, by Rev. A. M. Milligan, of the Reformed Presbyterian Church of Pittsburgh, Pa.

voices in heaven would shout that "the kingdoms of this world had become the kingdoms of our Lord and of his Christ." Then their campaign would be over and their rest and triumph would ensue.

This 2d Psalm describes the condition of things while this struggle progresses. The nations are described as imagining a thing utterly, hopelessly vain. The people are raging, and the princes and rulers consulting and plotting to assert and maintain their independence of the authority of the Lord and his Christ, and to overturn and destroy his rule in the world.

God for a time gives free scope to their efforts, and laughs at their puny attempts, still all the while preparing the way for the inauguration of Messiah's kingdom, until the arrangements completed, the decree is declared, the request preferred, and the nations are given to Christ, and the uttermost parts of the earth put under his sway, he dashes his enemies to pieces like a potter's vessel with a rod of iron, and establishes his universal and eternal kingdom. The text is the earnest exhortation of the Spirit of God to the nations and their rulers to learn wisdom from the prophecy and history, and submit to the divine government before they be destroyed. It is a proclamation of amnesty on prescribed terms.

I. The terms on which nations are required to return to their allegiance to God and to be reconstructed into loyal provinces of his empire, are,

1. That they shall secure to the people, his subjects, all their rights, and govern on the principles of his law. "Whatsoever ye would that men should do to you, do ye even so to them," "Call no man master or lord, for one is your master, even Christ, and all ye are brethren." Rom. 13:4, "He is the minister of God to thee for good." Perfect equality before the law. No respect of persons with God. That all without distinction of class or former condition shall enjoy the birthright privilege of God's children, the right to choose those who shall rule over them, until they forfeit it by crime. Dan. 7:27, "The kingdom and dominion and greatness of the kingdom shall be given to the people of the saints of the Most High." 2 Sam. 16:18, "Whom the Lord and this people, even all the men of Israel shall choose, his will I be and with him will I abide." If any of God's subjects are oppressed it is a reproach to his government, and he will not allow it to pass unavenged; Prov. 14:31, "He that oppresseth the poor reproacheth his maker." These principles moreover must be extended to national as well as individual relations, and the golden rule, the law and bond of their union will make the nations of the world a band of brothers under Christ their common head, and prevent a mighty nation from standing idly by while a weak neighbor is oppressed or subjugated by a stronger power.

2. The second condition of loyalty is that the nations shall secure the best interests of the church. Isa. 60:12, "The nation and kingdom that will not serve thee shall perish."

*The relations of State and Church are most important, yet little understood. Misunderstanding of them has been the cause of un-*

told disorder and mischief to society. The theory that Church and State should be united has long ago proved itself pernicious and baneful. They are perfectly distinct in their origin, their object, and the means by which they accomplish their end. Civil government originated in man's state of innocence in nature—was intended for the best interests of man in this world, and effects its ends by rewards and penalties, of which the sword is the symbol. The Church had its origin in grace in view of man's fallen condition, for the purpose of restoring man to friendly relations with God, reconstructing civil society in allegiance and amity with divine government, and gathering the redeemed to glory; and the instrumentality she uses is not carnal, but mighty through God to pull down strongholds.

Still here are two co-ordinate, independent and potent organizations, side by side with each other, affecting the same society, made up of the same numbers and constantly coming in contact with each other, and there must of necessity be some rule on which they shall associate. One theory is that the State should be subordinate to the church, and on this theory the Pope of Rome crowned or dethroned kings at his pleasure. This monstrosity is described in prophetic symbol, Rev. 17, by a woman sitting upon a scarlet colored beast full of names of blasphemy, and on her forehead the name, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS.

Another theory, the Erastian, is that the Church should be subordinate to the State. The Church of England recognizes Queen Victoria as its head, and the decisions of her highest courts are set aside by the Queen's authority. This in Scripture is described to spiritual adultery, the Bride of Christ accepting as her head another than her husband, and exciting the jealousy of Him who will not give his glory to another.

There is still another theory, the American idea, that Church and State, politics and religion, should be so far separated as to have no influence upon one another,—that the State should utterly ignore the Church,—“Let her provide for herself,” and that the Church and “the ministry should not be allowed to meddle with politics.” The deplorable results of which theory too plainly appear in the debauched, corrupted and demoralized condition of the past politics of the nation. The true Bible arrangement is that the two distinct, independent institutions should mutually co-operate, and help one another to accomplish the respective ends of their organization. That the Church should train up and educate a class of intelligent, religious and patriotic citizens for the State, and that the State should protect support and encourage her in the work.

As magistrates are Christ's ministers, and the Church is his bride, will he permit his subordinates to neglect his bride? To her he says, Isa. 60:12, “The nation and kingdom that will not serve thee shall perish.” Kings shall be thy nursing fathers and queens thy nursing mothers. Will the Captain of Salvation permit the army which has followed his banner and the scarred and

war-worn veterans who have fought his battles and secured the establishment of his authority, to be left to the cold charities of an inhospitable world? Nay. Who are these and whence come they, these in the white robes, with the crowns on their brows and the palms in their hands? The heroic witnesses and martyrs of the Lamb.

3. The third condition on which the restoration of rebelling nations rests is: That they shall swear allegiance to Christ their king. John 5:22, "The Father judgeth no man, but hath committed all judgment to the Son, that all should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which has sent him." This comprehends an acknowledgment of his supremacy, submission to his law, choosing for rulers those who are his friends, and administering government for his glory. Nations as well as individuals can have fellowship with God only through Christ. He is the Father's vicegerent, and whatever of honor or insult is offered to him is offered to God. "He that despiseth me despiseth him that sent me." This element will give to republics greater unity and strength than absolutism ever enjoyed.

II. The consequences of refusal or acceptance.

1. Those who refuse shall perish, either from natural causes growing out of their refusal, or from God's judgments. The nation that oppresses its subjects, alienates them from their allegiance, and drives them into revolution; the State that insults the Church and despises religion, demoralizes its citizens and prepares them for murder, arson, insurrection and treason. Remove the Rock of Ages from the foundation of a nation and you leave but the baseless fabric of a dream. The foundation of all order rests in God; and though but as the speck upon an apple, the withered twig on the tree, or the hectic on the human cheek, the disease may but faintly reveal itself, the results will show, that to be without God is to be without hope in the world.

But the ruin which the natural consequences but slowly develop, will be hastened by the just judgment of heaven. God has declared that he will pour out his fury upon the heathen (nations) that know him not. That he will turn the wicked into hell and all the nations that forget God. "Shall I not visit for these, shall not my soul be avenged on such a nation as this?"

Is there a God that judgeth? Ask Thebes with her hundred gates, Baalbeck with her temples exceeding all our ideas of human power in their erection. Ask Syria with her hundred cities, each mighty as an empire. Ask Nineveh under her mountains of sand, and Babylon sunk in the mire of her river. Ask Egypt, whose Pharaoh once asked, Who is the Lord, that I should obey him? and let the requiem chanted by the waves of the Red Sea over him and his army answer. Ask Napoleon the First, who on starting to Russia declared that he could "dispose as well as propose"—then gaze on that haggard handful who returned with him from *that fatal campaign*, and listen to his sad confession in his exile, "*Cæsar, Hannibal and I have poured out the blood of armies, and*

founded empires, and where are they now?" Jesus Christ has founded an empire, not in the blood of armies, but with his own blood, and to-day there are millions who would die for him.

2. The nation which accepts these terms shall never be destroyed nor pass to another people, but shall be established forever, shall become universal and fill the earth, and enjoy prosperity and peace while sun and moon endure.

#### IMPROVEMENT.

We have the most glorious and hopeful nation in the world, fifty years in advance of any nation on earth, in preparation for the blessed millennium. Still there are dark spots on our sun. The debris of slavery, the remains of the old spirit of oppression still rests heavy on the hearts of millions, and sits in high places.

But our great evil is, that we have *no God*, no national relationship to the court of Heaven. Where is our treaty of peace with God? Where is our act of National acknowledgment of allegiance to Christ? Have we bound ourselves to serve Jehovah? Have we as a nation kissed the Son? Are there not signs of anger still? The storm of war has but just passed away, the deadly feud is not yet healed. The quiver of the Almighty is not yet exhausted of arrows. The red horse of war has pawed up our valleys, but there follow fast in his train the black horse of famine and the pale horse of pestilence, and the voice of God sounding out in the interval of his judgment is saying, "Turn ye, turn ye, why will ye die?" "Kiss the Son, lest he be angry and ye perish. Blessed are all they that put their trust in him."

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#### THE TITHING SYSTEM.

THE following report was presented to the U. P. Assembly at its late sessions. The necessity for light on this subject is our reason for giving it so much of our space. It is a hopeful sign that the plan of giving systematically is coming into favor. Let it be generally adopted, and the church will not have to complain of unpaid laborers and empty treasuries. T. S.

To the General Assembly of the United Presbyterian Church, to meet in Allegheny City on the 31st of May, 1866. The undersigned appointed at the last meeting of the Assembly to "investigate the Tithe System, and report to the next Assembly," respectfully begs leave to present said report:

Supposing the design of the investigation to be merely to collect and present such facts and arguments as may have a bearing upon the question of the existing obligation of the tithe law, I have thought it proper to confine the inquiry within the limits necessary to furnish answers to the three following questions, viz.:

1st. Had the tithe law, as a divine institution, any existence outside and independent of the Mosaic law?

2d. If it had, was it intended to be of universal obligation?

3d. Was it intended to be of perpetual obligation?

When we go back to first principles, it is very evident that God has as good a right, and for the same reasons, to exact a definite portion of the fruit of our labor, as he had to require the devotion to his service of a definite portion of our time; and the only question on that point about which we are at present concerned is, whether God has chosen to exercise that right.

Nor need we trouble ourselves about questions arising out of the peculiar structure of the Mosaic tithe law, for no one claims (so far as we know) that we are under any obligation to that law.

Neither are we obliged to consider the action or inaction of the church upon the subject of inquiry; for as the church has no legislative authority, but is a mere executive corporation established for the purpose of teaching and enforcing "all things whatsoever he has commanded," it follows that where God has revealed a law for our government, the church has no right to change or modify or in any way alter, much less to annul or suspend it, but must to the extent of her ability teach and enforce it; and as her officers are fallible men, her action or her inaction furnishes no rule for the government of our faith or practice. And to the church and to every true Christian there can be but two questions with reference to any proposed line of conduct, viz.: Has God revealed a law upon the subject, and what is the character of that law? And satisfactory answers being obtained to these questions, there remains for us nothing but cheerful and implicit obedience.

Has God then revealed a tithe law of universal and perpetual obligation?

It is not necessary, in order to prove the enactment of such a law, that we should be able to give the very words in which it was revealed, or fix the precise date at which the revelation was made, or give the name of the person to whom it was originally given. On the contrary, if we can show an administrator of the law, in the act of exercising the authority with which it invested him, and if we can present a distinguished subject of the law in the very act of yielding obedience to its requirements, and if we can produce unimpeachable evidence of the divine approbation of their conduct, nothing more can be necessary to prove the divine origin of the law under which they acted. Assuming this rule of evidence to be correct, we propose to show that God did reveal a law requiring man to devote to God's service one-tenth of the increase of his property, and that this law was outside, and altogether independent of the Mosaic law. In the 18th, 19th and 20th verses of the 14th chapter of Genesis, we have proof of the truth of this proposition. For although upon a cursory reading of the passage, the payment of tithes by Abraham might seem to be a mere voluntary act, springing from the impulse of a generous and grateful heart, yet if you will take the commentary of the Holy Spirit upon the whole transaction as you will find it in the 7th chapter of Hebrews, the matter presents a different appearance altogether. "Now consider (*says the apostle*) how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priest

hood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he, whose descent is not counted from them, received tithes from Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes, but there he receiveth them of whom it is witnessed that he liveth. And as I may so say, Levi also who receiveth tithes paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him." Now the design of Paul in this chapter is to prove the superiority of the priesthood of Melchisedec over that of Levi, and for the purpose of illustration, he institutes comparison between the authority exercised by Melchisedec as the administrator of the tithe law of the Patriarchal dispensation, and that of Levi as the administrator of the tithe law of the Mosaic dispensation; and the very point upon which he insists is that Melchisedec was Levi's superior, because his authority as administrator of a tithe law was more extensive than that of Levi. Upon the supposition that there was no tithe law under the Patriarchal dispensation, it would follow that Melchisedec had no authority to tithe Abraham, for all rightful authority exercised by man must have a foundation in law, and in that case, according to the apostle's own showing, the Levitical priesthood would have been superior, for the Levites had a commandment to take tithes of the people; whereas, on this supposition, Melchisedec was receiving mere alms or a voluntary donation from Abraham. If you will give a literal rendering to the 6th and 9th verses of this chapter, there cannot be a doubt about the authority of Melchisedec. For in the 6th verse "*dedekatoke ton Abraam*" is rendered, "he received tithes from Abraham," while the literal rendering would be, he tithed Abraham; and so in the 9th verse, where "*dia Abraam kai Levi dedekatotai*" is rendered, and "Levi paid tithes in Abraham," Schleusner renders, "*et Levi decimaturu est*"—and Levi was tithed in Abraham. And there is a most important difference between the two translations, for the first implies neither authority in Melchisedec, nor obligation upon Abraham, whilst the literal interpretation implies both the prerogative of Melchisedec and the obligation of Abraham and Levi. And the whole illustration stands thus: the priesthood of Melchisedec was superior to that of Levi in this, that when the Levites had a right to take tithes of the people, Melchisedec had authority to tithe Levi himself. Here, then, is the divine institution of the tithe system dating back at least 423 years before the giving of the Mosaic law.

The next question is, Was this law intended to be of universal obligation? And in answer we observe, that the Bible locates this law in the Patriarchal dispensation, all the other laws of which so far as we know them were universally binding, and in this respect it would seem to occupy the same position as the laws for the capital punishment of murder, of sacrifices, of the Sabbath, or any other law or laws promulgated during that dispensation. At least



we can conceive of no reason why the tithe law in this respect should be regarded as an exception. And this view is corroborated strongly by the fact, that profane history testifies that the Scandinavians in the north of Europe, the Gauls of middle and western Europe, the Romans in the south of Europe, the Greeks of eastern Europe and the Isles of the Mediterranean, the Carthaginians and Egyptians of northern Africa, and the different nations of Asia so far as they were known to the Greeks and Romans, all recognized the obligation of this law. Thus Herodotus says that the Athenians gave the tenth of their spoils to the gods. Diodorus Siculus says that all the Greeks did the same. Appianus says that the Romans dedicated the tenth of their spoils to the gods, and hence the name of Jupiter Prædator. Julius Cæsar in the 5th book of his Commentaries, says that the Gauls gave the tenth of their spoils to Mars. Arrian says (speaking as if the custom was universal,) let us begin with the gods and give them the tenth of our spoils of hunting, as we give them the tenth of the spoils of war. Xenophon, in his 5th book of the Expedition of Cyrus, tells us of a column near the temple of Diana, upon which he saw an inscription warning her worshippers to give a tenth of their acquisitions to that goddess, and similar testimonies are found in Plutarch, Phavorinus, Hesychius, Pomponius, Suidas, Varro, Strabo, Aristotle, and Plotinus. Now how are we to account for the universality of this practice? Here are nations occupying every step in the scale from the lowest barbarism to the highest and most refined grade of heathen civilization. Differing in their immediate origin, in their language, in their manners and customs, in their civil and religious laws, worshiping different gods, and worshiping those gods by different forms, differing in almost everything else, but agreeing (so far as we know) without an exception in this, that they are under a sacred obligation to devote one-tenth of their acquisitions to the gods. Men might perhaps, by the exercise of their reasoning faculties, and without a special revelation, discover the truth, that we are under obligation to devote a portion of our increase to the service of God. But it seems to be absolutely impossible to account for the universal uniformity in the proportion of what they gave upon any other hypothesis than that of a revelation from God. And this revelation must have been given before the dispersion of the human family at Babel; and then as they went to the different parts of the earth to which they were driven by Providence, they carried this and other laws of God with them and transmitted them in more or less of their integrity from generation to generation. Paul teaches us that the Gentiles held truth in unrighteousness, and profane history gives ample evidence that although they did not choose to retain God in their knowledge, and changed the glory of the incorruptible God into an image made like to corruptible man, to birds, to four-footed beasts and creeping things, that yet they still retained some of the forms of godliness, although diverted in their use from their original design.

In the last place, was this law intended to be of perpetual obligation? If this law be a law of God, as it undoubtedly is, then it could never cease to be obligatory until He who gave it had repealed it, and the "*onus probandi*" rests upon those who, admitting its Divine origin, yet deny its present obligation. The only objections we have ever seen to the continued obligation of the law are two: one in the shape of an inference from the repeal of the judicial and ecclesiastical laws of Moses, and the other founded upon the alleged silence of the New Testament upon the subject.

The first of these objections is raised upon the assumption that the tithe law has no existence outside of the Mosaic law. For if it be true that this law was given during the Patriarchal dispensation for the government of the entire family of man, and was in operation during at least 423 years before the Mosaic law was given, how could the repeal of the latter affect the continued obligation of the former, or how could the repeal of a code given for the government of the Jews alone, destroy the obligation of laws given for the government of all mankind? In the tithe law of the Jewish people there may have been provisions which were not in the original law. There were perhaps changes in the mode of administration, there may have been additions made to cause it to harmonize in its operations with the other laws with which it was connected, and all these changes and additions were doubtless annulled; but the only effect of the abrogation of the Mosaic code would be to throw the Jew back under the tithe law in its original form, stripped of all its Mosaic peculiarities. In short, there is every reason to believe that the fall of the Mosaic institutions had no more effect upon the tithe law, than it had upon the law of the Sabbath, the law of capital punishment, or any other patriarchal law adopted into that code.

As to the second objection based upon the alleged silence of the New Testament upon the subject, we reply that it is not necessary to the continued obligation of the laws of God that the prophets and apostles should be constantly proclaiming these laws by catalogue, announcing that they are still in force because they are unrepealed. God's laws remain in force until he gives us notice that they are repealed; so that if it be true that the New Testament is silent upon the subject, that very silence proclaims the continued obligation of the law. But further, is the New Testament silent upon the subject? What does the apostle mean by the direction in the 2d verse of the 16th chapter of 1st Cor., "Let every one of you lay by him in store as the Lord hath prospered him? He evidently directs the Corinthians to devote to the service of God all their increase, or some proportion of it. No one will say that they were required to give all; but if not, how were they to ascertain the proportion which was required? They could not learn this from the language of the direction itself, and is it not plain therefore that the apostle supposed them to be acquainted with a law that fixed that proportion? And let it be borne in mind that the members of that church were Jews and Greeks, and

that Diodorus Siculus says that all the Greeks were accustomed to devote a tithe of their prosperity to religious purposes, so that here were two classes of men educated under the tithe system, prepared by that education to understand exactly what the apostle meant, and therefore needing no further direction than he gave them.

Further. In the 7th chapter of Hebrews, Paul as we have seen asserts the superiority of the priesthood of Melchisedec in this very matter of tithes, and then immediately introduces our Saviour's priesthood as organized on the plan of that of Melchisedec. Does it not therefore follow, that Christ being a Priest after the order of Melchisedec, the same prerogative of tithing those who were subject to his ministry is attached to his Priesthood? And if so, then has he any prerogative as Priest that he does not exercise? And if he exercises his prerogative, then is not the tithe law in full force?

All which is respectfully submitted.

J. G. FULTON.

#### SACRED ALLEGORY CONSIDERED AS A MEANS OF CONVEYING TRUTH.

THE Lord Jesus, in his teachings, made himself graciously *at home* with the people. An impostor, or one occupied merely in amusing them, and reaping a selfish return from their gaping curiosity, might (and would) have found a readier way, by the artificial threading together of some foreign phantasy of fairy fiction, some dreamy "entertainment," serving only the indolent indulgence of an "Arabian night." But the truths which He sought to see planted deep in healthy soil, or becoming to the soul like household words, had no need for foreign travel for illustration. From the beginning *familiarity* marked the discourses of the "great Teacher," and whatever he had to enforce, he found the materials at hand. Was it a Judean audience that followed him? He need not cross the Jordan for a single figure. The mountains were "around about Jerusalem;" the vines covered the slopes of the hills, and the rain was filling the pools of the valley to help the pilgrim on. Did the people flock round to wonder at his gracious words as he taught in the courts of the temple? And were not the sheep here gathering for sacrifice? Did not the mighty stones of the temple silently await his prophecy that not one should be left standing on another? Or from the porch could be discerned the bleating flock folded safe and separate, the porter standing at the wicket gate, opening only to the owner, and then as the closing evening wanes, the shepherd's well known call gathering the wanderers in. But what are those still left standing in the open pasture, distinguishable even from hence by their *dark* color. These are the *goats*, *by whom*, although often heard, the shepherd's voice is all *unheeded*. With what homely power, and awfully sweet reality, *does the Saviour* write beneath the picture, the *unchanging truth*,

"I know my sheep, and am known of mine; my sheep hear my voice and they follow me." But, Oh! how marked the separation; how *real* the prophecy, "Before him shall be gathered all nations, and he shall separate them one from the other, as a shepherd divideth the sheep from the goats."

Now, reader, let us join the little company, and let us set out from Jerusalem, and descend the long, rugged, barren, dreary road to Jericho. Known to be infested by wildest robbers, necessity alone leads the traveler along, and urges the diligent pursuit of his journey. His falling among thieves was no romantic tale. The priest and the Levite passing by on foot there quickly rode by through the same pass, a Samaritan, who, reining his ass, delayed his urgent journey, and, then sharing his flask of wine to restore the ebbing strength of his neighbor, poured from his cruse of oil into the gaping wounds to cleanse, allay and cool; and so lifting the poor traveler up on his own beast, walked carefully by his side to the next caravansera. There he left his patient, only to return to watch and pray for his complete cure. What a homely, truthful method this to enforce the crowning rule—to sound the keynote of all social weal—"Thou shalt love thy neighbor as thyself!"

Of the beautiful lesson of the "sower and the seed," J. B. Gibb thus vividly describes the accessories: "A slight recess in the hill side, close upon the plain, discloses at once in detail every feature of the great parable. There was the undulating corn-field, descending to the water's edge; there was the trodden pathway running through the midst, without fence or hedge to prevent the seed falling here and there on either side or upon the path itself, hard with the constant tread of ass and mule and human foot. There was the 'good' rich soil which distinguishes the whole of that plain from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was also the rocky ground of the hill side, protruding here and there up through the corn fields, or the grassy slopes; and there was also the large bushes of the thorn (the *nabk*) springing up like the fruit trees of the more inland parts, in the very midst of the waving wheat." Familiar, therefore, as household words, must these allegories of the great Teacher have been, connecting as they did the daily husbandry of the plain of Genessareth and the fields of Samaria. Here would be seen, while he was yet speaking, the reapers diligently gathering from out the ripe corn the tall green "tares," hardly distinguishable from the true grain, which, first binding in bundles for the fire, they would at once thrust in the sickle to gather the wheat into the garner.

One of the most general and pleasing features of the "Holy Land" is the profusion of gay flowers everywhere to be seen, and when our Lord would teach humility and dependence on their heavenly Father, he had but to point to the ground on which they trod to "consider the lilies;" the rich red and golden hues well comparing with the gorgeous robes of the great ones of the earth. "Yet (*although these toil not, neither spin,*) Solomon in all his glory

was not arrayed like one of these." Then raising his hand to point out the immense flocks of birds skimming the waters of the lake, or alighting upon the ground to pick up their abundant food, he exclaims, "Behold the fowls of the air, for they sow not, neither gather into barns, yet your heavenly Father feedeth them. Are not *five* sparrows sold for two farthings, and not *one* of them is forgotten before God."

The southern parts of Palestine were from their earliest occupation the chief localities where the vine, the fig tree and olive were cultivated. Solomon in his song had celebrated their fruitfulness, Isaiah sang sweetly of their luxuriant growth, and it is remarkable that the Saviour reproduces very closely this Old Testament allegory. Mount Olivet was also remarkable for its fruitful fig trees. Once as Jesus returned from Bethany to Jerusalem, he came to a fig tree which was more forward apparently than any of the adjacent ones, for although only the beginning of April, it was covered with leaves. But, behold, the promise was a false one; there was no fruit. It stood like a hypocrite by the way, and Jesus, the lover of truth, condemned it as a cumberer of the ground. Quickly it withered. The disciples marveled at the speedy effects of the curse; then their Master took hold of the occasion to declare the power of true faith to work, assuring them that by the authority of God, not only the baseless hypocrite should wither, but the very "mountain" out of which he sprung and flourished, should be removed and cast into the distant sea.

In the last great day of the feast, on which day the water for the temple service was brought from the pools of Siloam, which had been themselves filled by the perennial spring in the midst of the rock upon which the temple was built, Jesus cried, "If any man thirst, let him come unto me and drink." Then, as the evening shadows lengthened, and the gloom of the city deepened, and the great candlestick was lighted up, and shone like a beacon upon the approaching worshipers. Then spake the "man of sorrows" unto them, saying, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

To perceive the true force of the parable of the houses built upon the sand and the rock, we must travel northward, perhaps as far as the brook Kishon, rushing down into the Mediterranean, or take our stand beside the channels of the streams into the Sea of Tiberias. These, although dried up to mere rills during the greater part of the year, were in the wet seasons often suddenly and violently flooded by the mountain rains! And then, woe be to the slight house built upon the deceptive, dry and sandy channel; nothing could prevent its becoming a wreck, while those (scarcely stronger than huts) erected upon the rocky ground above, would stand firm. What a clear medium does this parable afford for convincingly teaching the truth, that a mere show of obedience to, or an open disregard of the known will of God, are equally the precursors of certain, albeit delayed ruin.

C. S. D.

**ARE THE SCRIPTURES THE SUPREME LAW OF THE LAND?**

THE Associate Synod, in an act relative to the amendment of the Constitution of the United States, says: "We cannot sanction the third proposed amendment, making the *Scriptures* the *supreme law* of the land." See minutes of Synod for 1865, pp. 61.

Again, the Synod says it "discards the idea that there is no higher power than 'we the people.'" So the Synod cannot admit either the Scriptures or "we the people" to be the supreme law or power of the land. Again, the Synod says, "Civil government has not for its direct or immediate object the dissemination and enforcement of supernatural doctrine."

Again, "no doctrine purely of supernatural revelation should be embodied in the Constitution." Then, civil government has no right to disseminate or enforce the ten commandments, because they are supernatural doctrine, and are purely of supernatural revelation—has no right to incorporate any of the doctrines or principles of the decalogue in the Constitution—has no right to legislate against atheism, idolatry, profanity, Sabbath desecration, insubordination, murder, adultery, theft, perjury, or covetousness. But all the Scriptures are just as purely of divine revelation as the ten commandments. No part of them "came by the will of man, but holy men of old spake as they were moved by the Holy Spirit;" therefore, none of their teachings, or doctrines, relative to any matter ought to be incorporated in the Constitution! Whence, then, is civil government to obtain the doctrines and principles which it is, in conscience, bound to disseminate and enforce? since it cannot touch the Scriptures, they all being "purely of supernatural revelation." The Synod answered, "Its (the civil government's) province lies within the compass of natural principles." That is, it is all outside of the compass of the Scriptures.

Now, it is not true that the province of the State is confined to the dissemination and enforcement of natural principles. If the law of nature, as contra-distinguished from the law of revelation, is a part of the rule to direct men in their moral conduct, then the Scriptures are not the only rule of faith and obedience. Then, how will we make out the commandment to be exceeding broad, if it does not direct any of the moral conduct of men in civil society?

Blackstone says that though the law of nature and the law of revelation perfectly coincide, yet the revealed law is infinitely more authentic than the natural law, because we have no means of ascertaining what the law of nature is, but frail human reason; but the revealed law is the law of nature itself.

The truth is that all the duties of the State are found in the natural principles contained in the Bible, and nowhere else, for, according to Blackstone, these perfectly coincide with those of the natural law. The only difference is that the former is authentic, the latter is not. Now, if the natural and revealed laws perfectly

coincide, there is nothing in the one but what is in the other. Then, if the revealed law is authentic, and the natural law is not, the former, and not the latter, is the authoritative rule of civil conduct. The one having the sanction and seal of the Divine Law-giver, the other comes to us commended by Plato, or some other writer on ethics. But the Synod would have the State to be ruled by natural principles that come to us through some other channel than that of the Scriptures. Or, in other words, the Synod would have the State ruled by some kind of Apocrypha.

The reason why a duty should be obeyed, or why it should bind the conscience, is not because it is enjoined by Apocrypha, Plato or Wayland, but because God has revealed it in the Scriptures. Apocrypha, philosophy and moral science may teach many truths, but they may also teach many errors; therefore, God does not speak to civil government in any of these, but he lays down all its duties in the Scriptures.

Natural principles drawn from any other source than that of the Bible, are not reliable, because not authentic; they are only what frail human reason supposes to be the principles of the natural law. Principles thus attained do not come to us with the stamp of divine authority, therefore they cannot bind the conscience; but the Scriptures bind the conscience in civil matters, "therefore ye must needs be subject, not only for wrath, but also for conscience sake."

When the Synod says that the Scriptures are not the supreme law of the land, she virtually makes them to be no law of the land, for the divine law is certainly not subordinate to the natural principles set forth by Plato, Seneca, or Thomas Dick.

The Synod, however, cannot well deny but what God speaks to civil society in the Scriptures, and she will hardly deny that when he speaks, he speaks authoritatively. Neither will she venture to say that he speaks authoritatively by writers on ethics, for this would make their writings a rule of civil conduct, or obedience—this would make their writings equal to the Scriptures. Then, if neither the Scriptures nor writings on moral science are an authoritative rule to civil society, it has no authoritative rule of moral conduct, and it becomes supreme itself, and is amenable to none.

Now we assert that if the Scriptures speak to civil society at all, they are the law—the supreme law of the land. No law can be higher. They are absolutely perfect—are exceeding broad—are all-sufficient—are perfectly authentic, and of exclusive authority in all matters of duty, both in Church and State. The Scriptures speak to kings and judges—command them to be wise, to be instructed, to serve the Lord with fear, to rejoice with trembling, and to kiss the Son (Ps. 2: 10–12). And kings and judges are to become wise, and be instructed, not by reading ethics or moral science, but by reading the Scriptures—"and he (the king) shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them" (Deut. 17: 19). In serving the Lord with fear, kings and judges

can take no other rule to direct them than supernatural revelation. In rejoicing with trembling, they must take hold of Christ as he is revealed in the gospel; in kissing the Son, kings and judges must take hold of God's covenant of grace, because whatsoever duties are incumbent upon them from the law of God, they are bound to come under a solemn obligation to perform.

If God had not given us the revealed law, we would have had no infallible, authentic or authoritative law; we would have had no sure word of promise. We could have had no laws at all, except those framed by the wisdom of man, in his fallen and depraved condition. Fallen man, with all his darkness, ruin and misery, has some imperfect knowledge of that law which was written upon his heart in the estate in which he was created. And if destitute of divine revelation, this is the only standard of morality to direct him in legislation, or the only means of knowing what is duty; but when God gives the revealed law, it supersedes all other rules of moral conduct; consequently no other law can be authoritative as a rule of moral conduct—no other law can bind the enlightened conscience.

After a law is superseded, a determined adherence to it is rebellion, because it involves a rejection of the law by which it is superseded. When God gave the covenant of grace to fallen man, the revealed law, as connected with this covenant, supersedes the law as connected with the covenant of works, or the law written on the heart of fallen man; so that obedience to the law as connected with the covenant of works is rebellion against God. The believer has become dead to this law of works; if he were under this law, he would be under the curse (Gal. 3:10). It is this same law that worketh wrath (Rom. 4:15).

Now if the natural principles referred to by the Synod stand related to any covenant, it is the covenant of works. It is manifest that the Synod would have men in the Church to serve God under the covenant of grace and in the State under the covenant of works. In the one case God is to be served according to the law of faith, and in the other according to the law of works (Rom. 3:27). Is not this legalism? Those that lie "within the compass of natural principles," and are not allowed to embody any of the doctrines of supernatural religion in their Constitution, of course will have nothing to do with the new covenant, or its Mediator, and those that are in Adam, in the State, cannot be in Christ, in the Church.

JOHN M'AULEY.

RIMERSBURG, July 28, 1866.

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## SYRIA MISSION.

LATAKIYEH, July 12, 1866.

MY DEAR BROTHER—Your letter was received, and an absence from the town among the Fellahin outside, has prevented me from answering it till now. We have all been well since I last



wrote you, and in the interim one has been added to the mission. Mrs. Metheny gave birth to a little daughter on Sabbath the 7th inst. Mother and child are both prospering. Things in the mission remain pretty much as they were when I last wrote. Through the interference of the bishop, the people for the time being have taken their children out of our schools, and well nigh broken them up. The attendance, however, on the Sabbath, continues—but not so encouraging as it was in winter. Considering the efforts that have been put forth against us of late, it is a great deal to say, that we are living in Latakiyeh at all. The schools in the mountains are progressing at their usual pace. They meet with no *particular* opposition, and therefore continue to make some small headway.

We are beginning to feel the agitation of Europe, like the shaking of an earthquake—the people are beginning to feel the shock. If the war should become general, as it now seems to threaten, and Turkey become involved, the different races and people of this tottering empire will spring to arms at once, and embrace the earliest opportunity of throwing off the Ottoman yoke. They are everywhere preparing. When I was in the mountains, I found a gunsmith at Bhamra repairing the arms of the Fellahins, who were resorting to him from all quarters of the Ansyriyeh district. The state of affairs in Europe is affecting business relations also. Trade of all kinds is completely stagnant—failures commence and general bankruptcy apparently inevitable and strange to say, the feeling prevails universally among Moslems, Fellahin, Christians and all others, that a change is at hand that will affect the aspect of affairs generally, not only in the Turkish empire, but throughout all Europe. But the steamer is at hand and I must close. Mrs. B. unites in love to Mrs. Wylie and all the family.

Ever yours, most affectionately and fraternally,

J. BEATTIE.

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#### MEETINGS OF ECCLESIASTICAL BODIES.

THE O. S. General Assembly met this year in St. Louis. There was a large number of members in attendance. Questions arising out of the position of the Southern churches occupied the most of the time of the Assembly. The action in regard to the Louisville Presbytery shows the position of the great majority of the church on the questions of slavery and loyalty. That court had, since the preceding Assembly, published a "Declaration and Testimony," in which its action in relation to the mode of dealing with those who had taken side with the rebels is characterized as erroneous and sinful, and the purpose of its authors to treat the whole as a nullity is boldly avowed. The disposition of this occupied a large *portion* of the time of the Assembly. There was earnest discussion and a good deal of excited feeling. The Assembly, however, by a large vote, maintained its authority by "condemning the De-

claration and Testimony as a slander against the church, schismatical in its character and aims," and "summoned the members who voted for the paper to appear before the next General Assembly."

We are glad to see the Presbyterian Church maintaining its ground assumed on the question of slavery by the preceding Assembly. One step further she must take before she will stand clear before God and man of this great sin—rescind the action of 1845, and confess to God and before the world her guilt in this matter. All attempts to explain away the meaning of that outrageous action, and reconcile it with the action of 1818 on the same subject, are in vain, and worse. Such management to keep up a show of consistency exposes religion to the sneers of its enemies.

THE U. P. GENERAL ASSEMBLY.—We enjoyed the pleasure of being present occasionally during the session of this body in Allegheny. A large amount of business was transacted, and with a good degree of harmony. From the exciting questions that consumed so much of the time of the O. S. Assembly, this body was entirely free, a happy result of occupying the right position in regard to slavery, a disturbing element in both church and state.

A good deal of time was spent on the subject of a "New Version of the Psalms." Twenty-five out of the versions that were sent down in overture were adopted. The others are continued in overture till the next meeting of the Assembly.

A judicial case in reference to Rev. W. C. M'Cune was before the Assembly. It appears that Mr. M'C. had published a book, in which he argued for open communion. It was brought to the notice of the Assembly by several presbyteries. The act of assailing the principles of the church while remaining in her communion, was condemned in the abstract, and Mr. M'C. was remitted to his presbytery, to be dealt with according to the law of the church.

The missions of the U. P. Church, both Foreign and Domestic, are in a very encouraging condition. We rejoice in the zeal and diligence of this church in laboring to raise the freedmen from the depths of degradation into which slavery had plunged them. The sum of \$45,000, it is estimated, will be needed for the work the present year. This added to \$83,857 makes a total \$128,857 required to carry on the missionary work already on hand.

We were disappointed that there was no expression by the Assembly of the duty of the American nation to own the authority of Christ. The address of our delegate, Rev. J. Stott, in which that subject was eloquently and forcibly presented, was heard with evident attention and interest. It is manifest that while there are many in that body who believe the doctrine of Christ's Headship over the nations, there is the want of a conviction that it is a present and practical truth.

THE GENERAL SYNOD of our New Light friends held its sessions in Xenia, Ohio. They seem to have had an exciting time of it. With them the disturbing question was psalmody—not in regard

to bear testimony to the importance of the work, and the great encouragement to prosecute it vigorously. Who can fail to see the hand of Providence in opening the way before us? Brethren of the Reformed Presbyterian Church, I assure you the Lord is opening before you a great and effectual door. Not only are there hundreds of the freed people committed to your care, looking to you for instruction, but you are allowed, I might say *invited*, to plant your batteries under the very shadow of the Capitol.

J. M. ARMOUR.

361 4½ Street, Washington, Sept., 1866.

## DIVORCE.

THE following three propositions from a late work by Professor Hovey, of Newton Theological Seminary, present the scriptural view of the subject of divorce. We would add to the just cause of separation in the third proposition, viz, "willful desertion," bad treatment by a husband, either by refusing the necessities of life to the wife, or by physical violence which endangers her bodily safety. These, however, though a reason for separation, are no warrant for dissolving the marriage contract.

In these times when release *a vinculo matrimonii* is so easily obtained by a civil process, it is well to have the true view of the subject presented. Let the church, regardless of civil acts, settle all these questions on their own merits.

T. S.

"1. According to the word of God, there is but *one proper ground for divorce—namely, fornication*—meaning, by this term, adultery after marriage, and probably fornication before marriage, together with certain monstrous crimes of a similar nature. If, however, the sin before wedlock was known to the other party at the time of marriage, it can be no ground for separation. The sin of fornication thus explained authorizes, but does not require, the innocent party to seek a dissolution of the marriage contract. A faithful husband or wife is at liberty to pardon an unfaithful companion; and if there is proof of repentance, this ought, doubtless, to be done.

2. Christian churches ought to recognize in their discipline no other cause of divorce as *valid*. In this matter they cannot be guided by the civil law, but must cheerfully obey and sustain the divine law. And, to do this, it is necessary for them to treat those who have been divorced for any other causes, as ineligible to marriage.

3. According to the word of God, separation from bed and board may properly be granted to the innocent party, when the other is guilty of willful desertion, or perhaps of other crimes equivalent thereto. The parties, however, are still held by the nuptial tie, and *cannot, so long as both live, be married to others without committing adultery.*"

### INDIANAPOLIS MISSION.

THE Central Board make a special appeal to the Church in behalf of this Mission. Through chiefly the labors and sacrifices of time and money by Rev. J. Crozier, a comfortable house of worship has been built in a desirable portion of the city. Mr. Crozier is now preaching to appreciating and increasing audiences. The Board is unable to give more than one-third of what would be a bare support.

As this city is the seat of government for the State of Indiana, its importance as a missionary station cannot easily be overestimated. During the session of the Legislature in the early part of 1865, such was the influence of the principles of our Testimony on members of that body who attended Mr. Crozier's preaching, that a report was made by a committee in favor of so changing the State Constitution as to recognize the obligation of the divine law and the supreme authority of Christ. To carry forward the reform so auspiciously began, Mr. Crozier should be sustained in preaching there regularly in future.

We ask special contributions for this object. Send without delay to our Treasurer, Mr. D. Euwer, Allegheny.

On behalf of the Board.

THOS. SPROULL, *Com.*

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### VANITY IN DRESS—AN EXTRACT.

THE excessive indulgence in finery of dress has grown to be an enormous evil, and one that is attracting considerable attention. If this evil was confined to the fashionable vanities of the world, it would be legitimate in its proper sphere, but it is tolerated, yea encouraged even by those professing to be the followers of the meek and lowly Jesus, and flaunts unrebuked by the pulpit in the house of God. The evil existed as long back as the days of the prophet Isaiah, from the following portraiture of the daughters of Zion, who were given to walking "with stretched forth necks and wanton-eyes, walking and mincing as they go." While the love of finery has been indulged in all ages, the peculiarity of our times is, that they can be obtained more easily than in any former age. A servant girl with moderate wages can make more show and parade than persons in affluent circumstances could two centuries ago. The question, what is the dress suited to the worship of God? Dean Goodman says: "All of you be clothed in humility," is a very good general answer; this points out the general tone and color of the garment of praise, which befits a Christian in God's house; but more particularly, study neatness and eschew finery; and do this both for your own sakes and the sakes of others; for your own sakes—because what you must aim at is to forget yourselves and think only of God. He says: "Frippery and finery are offensive at all times and in all places; the real ornament is the

‘meek and quiet spirit;’ that is of great price with God as with ourselves, that is an ornament which a Christian may take with him or her out of this world and wear forevermore, that is the necklace of angels, and while all other ornaments are in the eyes of God tinsel and worthless, the price of that is greater than fine gold. But frippery and finery in a church are offensive beyond all possibility of measure or description; it is to insult the God of the place, to scare away the angels, to shock the minds of the devout.” One great disadvantage of extremely smart dress being worn at worship, is that persons so dressed will generally be afraid of injuring their clothes by kneeling. Independently of all consideration of going to church, this overdressing is wrong; it involves a degree of extravagance which ought not to be indulged, and is frequently supported at the expense of more pious purposes. It involves, too, the thoroughly wrong principle of dressing for dressing’s sake, making dress an end not a means, putting the “lust of the eye” and the “pride of life” in the place of the decent covering for our nakedness. On the general question of the kind of dress suitable for Christian women, consult 1 Peter 3: 8, 4.

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**MINUTE BY THE CENTRAL BOARD OF MISSIONS OF THE  
DEATH OF REV. J. M. WILLSON, D. D.**

THE Central Board, recognizing the hand of God in the removal by death of our Chairman, Rev. J. M. Willson, D. D., give expression to the feelings of the members in recording their sense of his worth. While we bow with resignation to the will of God, who doeth all things well, we realize that by this dispensation we have sustained a severe loss. In the cause of missions he felt a deep interest, and for its advancement he labored with diligence and zeal. He was wise in counsel, quick in decision, and prompt and efficient in execution. A warm friend to the slave when in bonds, he rejoiced in his emancipation, and was an earnest worker for his elevation to the position of a freeman in Christ. His sudden removal is to us admonitory. Our Master is saying to us, “Work while it is the day, for the night cometh in which no man can work.” “Whatsoever thy hand findeth to do, do it with thy might.” With his bereaved family we affectionately sympathize, and commend them to the care of their covenant God, who is a Father to the fatherless.

By order of the Board.

THOS. SPROULL, *Chm.*

ALLEGHENY, Sept. 17, 1866.

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**ERRATA.**

THE following paragraph of the Report of the Committee on Missions was omitted in the printed minutes, p. 200:

“In regard to the reference from the Rochester Presbytery as to the appointment of pastors to the missionary field, we recom-

mend that the Mission Boards be instructed to confer, as far as practicable, with the Presbyteries to which such pastors may belong."

P. 224, line 19 from top, read "influence" instead of "indulgence." P. 227, the words "It was" should be inserted between the resolution relating to the "Book of Government" and the one recommending the observance of the "Week of Prayer."

R. Z. WILLSON, *Clerk of Synod.*

### EDUCATION FUND.

REV. J. L. M'Cartney acknowledges the following contributions in aid of Synod's School:

*Bloomington*—Samuel Latimer \$100 (in note), R. Ewing, Rev. D. J. Shaw, T. Smith, W. C. Smith, J. A. Russell, D. Faris, each 5; S. Little, T. Moore, each 2; C. Irwin 10, C. M'Caughen 5, T. N. Faris 20, W. R. Curry 10, S. Curry 5, Miss Louisa Ewing 10, W. Moore 5, John Robertson 5, Miss Sallie Currie 5, J. B. Faris 4, John Smith 25, Rev. Robison 1, D. Craig 2, Nancy Houston 1, Mrs. S. Cathcart 5, D. C. Faris 1, John Faris 5, M. Robison 2, Miss Maggie Irwin 2, Miss Ann Gamble 2, J. Robison 5, M. A. Gordon 1, Mrs. Faris 50 cents, cash \$5, J. Moore 1, J. M. Irwin 10.

*Princeton*—J. Faris, D. Stormont, Wylie Little, J. C. Caruthers, J. Forsythe, each \$5; Mary Reed, David Dickson, J. Mahan, each 1; J. Littall 10. The following subscribed in that congregation: D. Irwin \$10, T. Chestnut 5, J. Morrow 2, R. Patterson 5, John Dunlap 5, M. Chestnut 5, C. Allen 25, J. Boyd 10.

*Grand Cote*—Rev. W. F. George, Martha George, each \$5; W. Miller 10, W. J. Crawford 5, S. Elliott 5, W. A. M'Ready 2, Mrs. Brown 1, J. Hughes and Lizzie Morrow, each 1, L. Campbell 5, J. Mawhinney 2, Mrs. M'Millan 1, Elizabeth M'Afee, 2, Robert Bates 1, J. Coulter 2, R. Cathcart 5, J. Woodside 1, Wm. Elliott 5, Wm. Woodside 5, Tillman Diveil 2, Francis Cathcart 1, Joseph Cathcart 2, Mrs. Elizabeth Holliday 1.50, Mrs. R. A. Moore 1, Mrs. E. O. Holliday 4, Mrs. Mawhinney 5, R. M'Kelvy 2, J. Williamson 1, Mrs. Wisely 2.15, Miss Tilla Hissong 1, Jacob Hissong 1, Mrs. Hissong 1, Mrs. C. A. Kennedy 2, Rev. D. Coulter 5, R. Elliott 5, Master D. Cargill Elliott 50 cents, Mrs. R. Elliott 50 cents, Mrs. M. A. Robison \$1, Miss A. Robison 50 cents, Mrs. M'Dill \$1, Mrs. D. Couiter 50 cents, Mrs. E. Moore \$1, Miss Martha Jones 1, John Graham 5, John Craig 2, James Jones 2, M. M'Millan 2, Mrs. Milligan 1, Mrs. Coulter 2, Mrs. M. Lemon 1.25, Sarah Edgar 2, J. R. M'Millan 50 cents, C. Dixon 1, Jane Fulton 50 cents, Anna Wiseley \$1, Mr. Mearns 50 cents, W. Woodside \$1, M. G. Trefts 2. Pledged—W. B. Whitaker \$10, R. Whitaker 2.50, John Hissong 2, Mary Ann Milligan 2.

*Eden*—T. Finley, W. Finley, \$10 each; J. Finlay \$5, Mat. Finlay 1, per Rev. D. S. Faris 15, Josiah Faris 5, R. H. Sinclair 5, J. A. Hays 10, per D. S. Faris 10, T. W. M'Clurkin 1, J. G. Ardrey 2.

S. R. Faris 2.50, W. Temple 5, Mrs. Temple 2.80, Joseph Patton 5, C. R. Miller 10.

*Old Bethel and Sparta*—Mrs. Mary S. Wallace \$5, S. D. Matthews 10, S. J. Rogers 5, R. J. Richie 2, John C. Richie 3, Anthony Patterson 1, W. Hogan 5, John Finley 2, Jennie C. Holmes 5, John Holmes 3, W. Boyle 1, Mrs. Newell 5, W. Fulton 10, Mat. Mitchell 5, Davison Elder 10, Alex. Hunter 2, Miss Amanda Wallace 5, J. Hunter 2, Joseph Mathews 10, H. Mathews 10, R. W. Lyons 10, George Hays 5, Jas. B. Weir 10, Richard Cathcart 5, W. H. Ewing 2, Mary Lynn 1, Mrs. Lyons 1, Andrew Black 5, Robert Black 1.50, Archie Newsome 1, John Rutherford 1, Wm. Houston 5, Charles Cathcart 10, David Ewing 1, John Lynn 2, L. M. Patterson 5, Mrs. Mathews 2, R. B. Cathcart 10, James B. Mathews 10, James Foulds 5, Mrs. M. Hare 1, Anderson Boys 2, Jas. Weir 10, Maria Lively 5, Nancy Blair 5, John Temple 5, W. Mathews 4, John Fellows 2.50, James Hetherington 2.50, D. Gallatch 2, J. D. Thompson 1, John Houston 4, Robert Weir 5, James Campbell 2, H. J. Wilson 1, Wm. Weir 10, Rachel Weir 1, George M'Monome 2, Jane Cunningham 1, A. M. Nichols 2, Wm. Craig 1, Hiram Wiggins 1, C. M. Roberts 2, R. Brown 2, Ferdinand Columbus 1, Wm. Stevenson 5, J. Wilkinson 1, W. Addison 5, John Orr 1, H. C. Gault 2, W. Grey 1. Pledged in the same vicinity—John Tweed \$5, J. H. Marshall 2, David Yeoman 2, Robert Kirkwood 5, Thomas Donley 6, Daniel Blair 5, William Mathews 6, Alexander White 5, John Weir 10, W. Gregg 5, D. Townsend 2, John Stevenson 5, Miss Eliza Fernan 3, Essex Stockdale 1, Solomon Wylie 2, Ferdinand Columbus 1, "Jerry" 1, George Douglas 2, W. H. M'Millan 5.

*St. Louis*—Collection \$36.70, W. Holliday 10, Smith 5, Cornelius Beard 5, cash 5, Robert R. Armour 10, John Montgomery 5, cash 5, S. M. Edgell 20, James Martin 50, H. R. W. 25, S. Barbour 25, Ticknor & Co. 10, Miss Anna Stern 1, Mary Lee 1, P. G. Wells 1.

*Elkhorn*—Collection, \$78.40.

*Sharon*—A. W. Cavin \$1, A. F. Caruthers 10, W. Cubit 5, A. M. Wilson 5, John M'Intire 3, Mary Kilpatrick 5, J. Kellog 5, John M'Caughan 2, Thomas Reed 5, David Armstrong 2, W. M'Haffey 5, J. R. Wilson 5, D. Robison 2, Master Claude Hays 3, Joseph M'Kown 1, Catharine Wilson 1, Daniel Kirkpatrick 10, William M'Haffey 2, James Henderson 1, Dr. J. O. Robinson 5, George Cunningham 10.

*Kossuth*—James Thompson \$5. Pledged, \$20.

*Rehoboth*—Jos. Dodds \$5, Mrs. Baxter 2, T. G. Dunn 1, R. Coulter 5, Mr. Benton 5, Master John Toner Stevenson 5, Isaac E. M'Henry 5, T. Graham 2. Pledged—Miss M. E. Wylie \$5, A. W. Dill 5, R. E. Love 5, W. M'Crew 5, John Dougherty 1.

*Washington*—Rev. S. M. Stevenson \$2, A. W. Carter 2, O. Carter 2, S. Ray 2, Henry Patricks 2, J. S. Adair 2, G. Leba 1. Pledged—J. D. Martin \$3, J. R. Nelson 2, Thomas Baird 5, J. F. Franklin 2, W. Porter 5, M. Y. Wallace 5, P. M. Dick 2, G. W. Black 5, Mrs. Mary Faris 2, W. J. Love 3, William Parnoe 5.

*Monmouth*—Newton Barr \$10, Mr. and Mrs. J. S. Clark 10, Jas. Galbraith 1.

*Hopkinton*—\$101.25.

*Grove Hill*—Fanny Patton \$5, Mary Hull Patton 1, Hugh Patterson 5, M. H. Cavin 5, W. Cavin 3, Ambrose Copeland 2, Rev. J. Neill 5, J. A. Torrens 5, Hugh Hutchison 5, Henry Copeland 50 cents, William Copeland \$5, Moses Wylie 5, Ambrose Patterson 1, Elizabeth J. Neill 1, W. Coleman 5, Mrs. J. Coleman 5, Mrs. Mary Coleman 3, Joseph Patton 2, Rev. Caldwell 1, Thomas Day and wife 10, Mary E. Hutchison, 1, W. W. Wylie 2, Mrs. Hutchison 1, Mary L. Patterson 3. (Remainder in next number.)

COLLECTED BY REV. H. P. M'CLURKIN.

*Utica Congregation*—Rev. J. C. Boyd \$5, William Stevenson 10, Mrs. Mary Deary 1, Agnes Deary 1, Miss Mary Deary 1, James Kirkpatrick 5, William Naughton 6, W. P. Kirkpatrick 5, Howard Kirkpatrick 5, John M'Daniel 5, Martha Deary 1.50, Mary Kirkpatrick 5, Mary Adams 5, Ellen Adams 1, Agnes Adams 1, Thomas W. Naughton 1.50, Agnes W. Naughton 2, Joseph Adams 5, Elizabeth Hass 5, Matthew Adams 10, Rebecca Russell 1, Joseph Torrens 5, J. C. Stevenson 1, Oliver K. Stevenson 1, R. G. Kirkpatrick 5.

*Muskingum and Tomica Congregation*—John Stitt \$5, James Stitt 10, Nancy Stitt 10, Jane Stitt 5, Rev. J. C. K. Faris 5, James Beatlie 5.

*Salt Creek Congregation*—John Gibson \$5, Dr. Bell 10, J. C. Wallace 3, John Willson 1, John M'Connahay 3, D. Wallace 10, William Willson 5, James A. Speer 2, Rev. H. P. M'Clurkin 5.

*Middle Wheeling Congregation*—Samuel M'Coy \$5.

J. B. Williams' note on behalf of White Lake Congregation, \$150.

JAMES BROWN, *Treasurer*.

Box 2,595, Cincinnati, Ohio.

## TRIBUTE OF RESPECT.

At a meeting of the Reformed Presbyterian Female Missionary Society of Salt Creek Congregation, September 11th, 1866, the following preamble and resolutions were presented and unanimously adopted:

WHEREAS, in the allwise providence of God, we have been called to mourn the death of one of our most worthy members, Miss REBECCA J. WALLACE, who, after a very short illness, was called from this world of sorrow and suffering, we hope, to one of permanent and unalloyed happiness, and it is our desire to show to the family and her friends at large, our appreciation of the one so suddenly snatched from our midst; therefore

*Resolved*, 1. That we have lost one from our pleasant circle, who was always punctual in attendance at our meetings, and ever ready to lend the helping hand in prosecuting that work, in which she, with others, enlisted over two years since in the capacity of a Female Missionary Society, whose chief work has been to ameliorate the condition of the down-trodden and oppressed.

2. That we deeply sympathize with the relatives of the deceased, in this inscrutable providence of God toward them in thus taking from their happy



home circle another so dearly loved, and assure them that her memory will ever be cherished by us all. And we earnestly exhort them to be comforted, and in the spirit of meek submission say, "The will of the Lord be done." "Not as I will, but as thou wilt." "Even so Father, for so it seemed good in thy sight."

3. That we, the youth, lay deeply to heart this dispensation of Divine Providence, in the sudden and unexpected removal of one of our members to the land of silence, and are thereby admonished of the solemn truth, "Dust thou art, and unto dust shalt thou return;" also, that we be diligent in preparing, while here on earth, for that great change which awaits us all, ever keeping before our minds, that "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

4. That in this we all recognize the hand of the Eternal One "doing all things well," and his voice warning us, "Prepare to meet thy God."

5. That this preamble and these resolutions be published in the *Reformed Presbyterian*.

MISS LETTIE J. M'GEE,  
MISS MAGGIE A. M'CREA,  
Committee.

## OBITUARIES.

DIED, August 1st, 1866, at the residence of his son, Dr. A. S. M'Murray, ANDREW M'MURRAY, in the 94th year of his age.

This aged disciple of Christ was born at M'Murray's Glen, near Kennelton, county Donegal, Ireland, August, 1772. His ancestry came from Scotland during the days of persecution in that land. The region of country where Mr. M'Murray was born is associated with hallowed memories. Here many of the persecuted Covenanters found an asylum, and liberty to worship God in accordance with Scripture and their solemn vows. At an early period in life, Mr. M'Murray connected himself with the congregation of Bridge-end and Balligay, now Milford. In the membership of this congregation he remained until he left the land of his birth, adorning the doctrine of the Saviour by a life and conversation becoming the gospel. About the year 1798 he came to America, returning after a few years again to his native place. In the year 1833 he emigrated to the United States the second time in company with his wife and only son. For about twelve years after his return to this country he resided at Jersey Shore, Lycoming county, Pa. In the year 1845 he removed to Philadelphia, and connected himself with the 1st Reformed Presbyterian Church, then under the pastoral care of the late Rev. Dr. Wylie. He remained in connection with this congregation until he died. Mr. M'Murray's acquaintance with the word of God was extensive and practical. The Bible was his constant companion. And when the infirmities of age pressed upon him, he found its precepts and promises abundantly able to sustain him. To the Reformed Presbyterian Church he was warmly attached. With her sufferings and testimony for the truth, he felt himself identified. Her principles, her order, and her form of worship, he believed to be correct. Over her divisions he mourned, and he longed for the day when Zion's breaches should be healed.

Dwelling for many years in the home of an affectionate and devoted son, *he experienced every attention which could lighten the burdens of age. Every member of the family viewed the aged patriarch with reverence and esteem. For years he had been engaged in setting his house in order, and when death*

came it did not find him unprepared. His intellectual powers remained remarkably firm, and unimpaired to the last. Indeed, as the solemn moment approached these powers seemed to revive. Divine grace strengthened him for the last effort, and Jacob-like he pronounced a parting blessing upon his grand-children, beginning with the oldest and ending with the youngest. At length the hour of his departure arrived, and with an unwavering trust in the Captain of salvation, and bidding farewell to those around him, the aged saint fell asleep in Jesus.

“Mark thou the perfect, and behold  
The man of uprightness;  
Because that surely of this man  
The latter end is peace.”

THE subject of this memoir, DAVID GEORGE, was born in Washington county, Pa., in the congregation of Miller's Run. He lived a consistent professor, exemplary in word and deed, a man of retiring and humble habits, and a valuable member of the church. In his later years he passed through scenes of bitter trials in providential afflictions, but was amply sustained by that grace which is “sufficient.” His last sickness, which was of a typhoid type, he endured with great patience and resignation, and closed his earthly pilgrimage in February, 1866, in the 75th year of his age, under Scripture evidence that he had “a building of God, a house not made with hands, eternal in the heavens.” In disposing of his worldly estate he did not overlook the claims of the church, but commendably remembered the Home and Foreign mission, which will not only keep his name in remembrance, but in its use to the designed object, will be a work continued, through his donation, to the church militant by (we believe) a member of the church triumphant. What a thought! He prays not in the church below, he sings not here. But are all connections and associations absolutely cut off? Why no. Here with the dedicated portion he (it may be said) is sending forth the missionary in the work of love, and thus it may be added, “he being dead yet speaketh.”

REV. C. B. M'KEE.—We learn that Mr. M'Kee, who was for many years a minister and pastor in our church, died suddenly from paralysis, in Washington City, on the 5th of June. Mr. M'Kee was in the seventy-fourth year of his age and in the forty-fifth year of his ministry. At the late meeting of the Philadelphia Presbytery, a written application was made by Mr. M'Kee for restoration to his ministerial standing in the Reformed Presbyterian Church, accompanied with an expression of deep regret that he had ever left it, and willingness to make any acknowledgment of his error and submit to any measure of discipline that Presbytery might judge necessary in the case. A commission was appointed to issue the case—to meet in Baltimore, June 18th, but before the time of meeting, the Master himself had made full and final adjustment of the whole case.

The following is the closing paragraph of Mr. M'Kee's paper, bearing date March 31st, 1866. It will be read with melancholy interest.

“It is not the province, much less the intention of your unworthy petitioner, to estimate the amount or graduate the magnitude of his offense against God and the Church. While he has felt, and does painfully feel his present position in every aspect more poignantly than can be told him, he has this consolation, that he has never, in thought, word or sentiment, uttered anything against the cause of his early espousal; but in *all these respects*, the contrary has been his aim. With these statements, he casts himself upon the Christian charity of this venerable body, with whom he desires to live his few remaining

days, and to die, when it is the Lord's will, in the bonds of a covenanted brotherhood."

Mr. M'Kee was intimately known to the writer of this brief notice, and it is with a feeling of profound satisfaction that he is able to record concerning his friend, that his latter end was peace.

DIED, of diphtheria in the stomach, February 23d, 1865, Miss MARGARET DUNLAP, daughter of William and Ellenor Dunlap.

The deceased was heavenly minded from her childhood, and showed her love to the Saviour by an early desire to connect herself with the church, and to show forth the Lord's death in the communion. Her amiable and Christian character won for her the esteem and affection of all her acquaintances. Though she was called to forsake all that was earthly, in the vigor and bloom of youth, she was joyful, and desired to depart and be with Christ, which is far better. "Blessed are the dead who die in the Lord."

DIED, January 6th, 1866, at his residence in Argyle, Washington county, N. Y., of lung fever, after a slight sickness of eleven days, WILLIAM DENNISON, in the fifty-third year of his age.

Mr. Dennison was a native of county Tyrone, Ireland. His parents were members of the Reformed Presbyterian Church at Bready, under the pastoral care of the much respected Rev. Alexander Britton. When about twenty-one, he made a public profession in the congregation of his fathers. In 1843 he came to this country, and connected himself with the congregation of Argyle, of which he was a consistent and exemplary member until his death. In 1851 he married Eliza Shaw, second daughter of the late James Shaw, ruling elder in that congregation, whom, with three children, two sons and a daughter, he left to mourn his sudden and very unexpected removal. It is confidently hoped, that the call though sudden, did not find him unprepared. This comparatively helpless family has been left and is disposed to rely on the care of Him who is better than husband or father.

"Because the Lord a father is  
Unto the fatherless;  
God is the widow's judge within  
His place of holiness."

DIED, at the residence of his son, Mr. Wm. Gilmore, near Clarinda, Page County, Iowa, Mr. ROBERT GILMORE, in the seventy-ninth year of his age.

Mr. Gilmore had been over thirty years a ruling elder in the church. He clearly understood and tenderly loved her principles. Of him it may be truly said, "Esteeming the reproach of Christ greater riches than the treasures of Egypt," he was not ashamed to profess and practice those parts of the church's testimony which he knew exposed him to the reproach of the world.

Before his decease he loved to talk of death as a change desirable to the Christian. To him it was an evidence of his Saviour's love to his people, and faithfulness to his promise, "I will come again and receive you unto myself, that where I am, there ye may be also."

Mr. Gilmore was preceded to glory by his aged wife, Mrs. Mary Gilmore, a little over a year. She died on the eleventh of May, 1865, in the seventy-first year of her age. They leave two sons and a daughter, all members of the church.

## BOOK NOTICES.

**BATTLE ECHOES, or Lessons from the War.** By George B. Ide, D. D. Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Co. Cincinnati: George S. Blanchard & Co. 1866. 12mo. pp. 325. For sale by Smith & English, 123 Sixth street, Philadelphia.

During the late and terrible struggle of the Nation with the forces of the Rebellion, the interposition of God's providence in human affairs was so distinctly marked that scarcely any one ventured to question it. The aim of the author in this volume, comprising eleven chapters bearing upon the issues of the war, is to deepen and perpetuate this conviction in the public conscience. The discussions as far as they go, display ability and a clear comprehension of the questions of the hour. The chapter on Reconstruction is deficient in that it leaves the religious element almost entirely in the background. Nothing but a positive Christianity can save the nation, and every theory of reconstruction that ignores or denies this, is simply daubing the wall of the political fabric with untempered mortar. The demon of slavery has been exorcised from the Constitution and Administration of the Government. The next and most indispensable step of all is to put God and religion into them.

**RELIGIOUS CASES OF CONSCIENCE,** by Prof. S. Pike and Rev. S. Hayward.

The U. P. Board of Publication has issued a stereotyped edition of this excellent work. The execution is in the best style. Of the matter of the book it would be hard to say too much in commendation. The most skillful casuistry is displayed in dealing with the various cases of conscience presented. The comfort which this book has afforded to distressed souls will be comprehended only in eternity. We earnestly recommend those who do not own it, to buy it. Price, \$1.25.

**STATE RELIGION,** A Discourse delivered before the Reformed Presbyterian Synod in Rochester, N. Y. By J. R. W. Sloane.

This discourse, to which we called attention in advance of publication, is now before the church, and we doubt not is read with interest and profit. Packages have been sent, we believe, to different localities. This discourse can be had by addressing Walter T. Miller, No. 5 Hanover street, N. Y.

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We regret that by an oversight we omitted to publish in our last number, a notice of the death of Rev. Wm. Anderson, A. M., of Loanhead, Scotland. He died after a short illness, on the 30th of June last. From a well written memoir of this faithful servant and witness of Christ, in the September number of *The Reformed Presbyterian Witness*, we will give some extracts in our next number.

**AWFUL VISITATIONS.**

A CHICAGO dispatch of Sept. 16, to the *Daily Cincinnati Gazette*, says: "A fearful visitation of Providence happened last evening, under the following circumstances: A tailor, from Germany, named Lubenheimer, residing on the north side, was accused of having stolen some money, which he positively denied, calling upon God to strike him dead if he was not speaking the truth. The fearful imprecation had hardly been uttered before the self-convinced perjurer fell to the floor a dead man."

About eight o'clock on Thursday morning of last week, one of the convicts in the penitentiary in Allegheny, named Holmes, indulged in the most blasphemous language, cursing everybody, cursing Christ, cursing God, and pronouncing God the author of all sin, and ridiculing the Bible. While uttering his blasphemy he was suddenly struck down with apoplexy and remained unconscious until he died at 12 o'clock noon, on Friday.

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THE opening of the school at Northwood, of which notice was given in our last number, is deferred. Difficulties have unexpectedly risen which Mr. M'Cracken is unable to remove. Should these difficulties be removed, due notice will be given of the opening of the institution.

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MEETINGS OF PRESBYTERIES.—Pittsburgh Presbytery will meet in Allegheny on the third Tuesday of October, at 10 A. M. Lakes Presbytery in Northwood, same day, at 7 P. M. New York Presbytery will meet in the First Church, New York, Tuesday, October 30, at 7½ P. M.

It is with painful feelings that we record the death of REV. JAS. M. WILLSON, D. D., co-editor of this Magazine, and Professor in the Theological Seminary. His disease was breaking down of the nervous system, complicated with hypertrophy, producing softening of the brain. For several months previous to his death, which took place August 31st, he evinced symptoms of paralysis, but only for a little more than a week was he wholly confined to bed. He filled the position that he occupied in the Seminary with much ability, and in his removal the Church has sustained a severe loss. We forbear further remarks, expecting a suitable memoir of the deceased for publication from some one possessing the materials for it.

THE

# Reformed Presbyterian and Covenanter.

VOL. IV.

NOVEMBER, 1866.

No. 11.

SPEECH OF THE REV. JAMES KENNEDY,  
ONE OF THE DEPUTIES FROM IRELAND AT THE LATE MEETING OF THE  
REFORMED PRESBYTERIAN SYNOD OF SCOTLAND.

**MODERATOR, FATHERS, AND BROTHERS**—As the only other member of the deputation present, I most cordially join in the fraternal greetings already addressed to you from the Synod of the Reformed Presbyterian Church in Ireland, and beg leave to assure you of our continued sympathy and affectionate regards.

Among the earliest recollections of my boyhood, when I first read the story of the earnest contendings of our noble ancestors of the Second Reformation, is the remembrance of the intense admiration which I then felt for the men who, with almost unparalleled constancy and self-denial, were ready to sacrifice everything, even life itself, that they might preserve, perpetuate, and diffuse those great scriptural principles they had so firmly embraced; and I can recall an impression of which my mind was then often conscious, that if ever it were given me to mingle with such men, I should count it the highest honor, and the greatest privilege of my life. And anticipating, as my mind was then taught to do, the extensive prevalence of the principles and spirit of these men, before we had arrived so far in the 19th century, it is with somewhat saddened feelings that in the noted 1866, I stand before so small a band, and, looking at the representatives of a witnessing remnant still so small, am compelled to say that in you only can I recognize in all honored Scotland, the party fully adhering to Scotland's Covenanted Reformation, and fully identifying with the heroes of my early admiration. For though it would be wrong to assert that since the days

“When the standard of Zion  
A' bluidy and torn 'mang the heather was lying,”

there has not been a considerable resurrection of many of the great principles of our fathers' Testimony, not only in Scotland, but throughout the British empire, and in many other parts of the

world, and hopeful indications that they shall yet prevail, and ultimately mould the destinies of our race,—yet to the sanguine spirit, it cannot but be in some measure discouraging to behold you compelled through faithfulness to God and principle to occupy your present position through another disruption, and few in number in an enlightened age, forced to fight in some respects over again a battle which it was hoped ere now would have been won for ever. Among the thoughts that such a fact must suggest to the mind that trembles for the ark of God, and one often uppermost in my own bosom, is the inquiry, why should so many disruptions take place in the church of God? Why is she split and splintered by the wedge so often? How is it consistent with the wisdom of God to break her into so small fragments, and present to the world the *disjecta membra* of what we would always expect and desire to see one beautiful and united whole, “fair as the moon, clear as the sun, and terrible as an army with banners?”

And here it must be admitted that whether we form our ideas of the church from much that is said of her in the word of God, or from the work and mission she is appointed to accomplish on earth, such a broken and divided state is not her normal condition, but something abnormal, neither desirable in itself, nor destined to last forever. At the same time it is true that in our world, as at present circumstanced, neither in the kingdom of nature nor of grace is the normal always possible, and that God not only sometimes makes the abnormal a blessing, but indicates that it must sometimes exist to the carrying out of his purposes, and be a necessity under certain circumstances, which he foresees are about to rise. For example, sickness, decay, and death, are not normal in relation to man—yet blessings they become—necessary to the highest purposes being accomplished, and

“On the cold cheek of death smiles and roses are blinding,  
And beauty immortal awakes from the tomb.”

So in the kingdom of grace, under the rule of the Prince of Peace, it does not appear normal that his subjects would be waging war, yet they are commanded to have a two-edged sword in their right hand, and threescore valiant men, with their weapons, stand around Solomon’s couch. Whilst the sun is shining, it appears strange to be bearing aloft a lamp, or placing a lighted candle in a conspicuous position, yet such is the church’s declared work, whilst the Sun of righteousness is illuminating our world. So that we would grievously err if we supposed the abnormal to be always wrong, or that when rents and divisions sometimes takes place in the body of Christ, they may not be justifiable, or have no high valuable ends providentially to accomplish.

It becomes, then, a matter of the gravest importance to us, in our present position in these lands—I say, *Moderator, for us*—for you in Scotland, and for us in Ireland—for our position is the same—to *inquire, first*, Is our position justifiable? and, secondly, if so, *What is our special providential mission as a church, and how may*

we best accomplish it? As perhaps enough has been already said on similar occasions about your late painful separation, and the circumstances attending it, I prefer taking up these questions in their general bearings, and with your leave shall address myself to them a little, as they apply to the Reformed Presbyterian Church and her members, however circumstanced, and,

Firstly. Is our position of ecclesiastical separation from other religious bodies justifiable and right, and is there anything rendering it imperatively dutiful that it should still be continued? This is a question that has often been answered for us in the negative. Historians and poets, churchmen and statesmen, and many in the main friendly to the interests of truth, and of the Protestant religion, have freely declared that in their opinion our position is a great mistake, and our supposed faithfulness in maintaining it to the present, an amiable weakness. Whilst others allege that, however right and sound our principles may be in the abstract, in our days they have become impracticable; and some, not only in Scotland, but in Ireland and America too, who were once with us, as if they had at length discovered it to be so, have shown a wonderful alacrity in getting away from the supposed false position our fathers must, in their opinion, have assumed.

Now, to all such—covering the whole field of our ecclesiastical history, from the times of the “Society people,” and of the “old Dissenters,” down till your recent disruption, we say, in the words of Jesse’s stripling son—but on the occasion, Israel’s only real hero—as inspired with zeal for the honor of the true God who had been defied, and burning with shame for his country’s warriors who had fled in dismay, he was forced into a position in many respects parallel to our own—a position pronounced by the cowardly, amid the panic that prevailed, impracticable and hopeless—we say, in his noble words, “What have I now done? Is there not a cause?”

If the glory of God—the honor of his truth—the interests of Israel both for the present and the future—the insolence of the enemy, and the public vindication of God’s righteous government over the nations of the earth, if these were sufficient in his case to justify the position he had assumed, amid the murmuring of some, and the sneers of others, we think as much can be alleged to cover our position, and we also are disposed to say to those who find fault with us, “What have we now done? Is there not a cause?” At the same time we are not prepared to have this question tried by the rules of worldly expediency, carnal reasoning, or of popular enthusiasm for ecclesiastical union. We would rather not stand for judgment in the court of Cæsar, nor be tried by Roman law. We are fain here to appeal to that higher law—that unerring and unbiassed judgment of the spirit of God, by the unbending rectitude of which we shall all be judged at last.

Appealing to this high authority, we find that there are two great dominant principles in the kingdom of Christ in respect to either or both of which we may find justifiable grounds of ecclesiastical separation. These are TRUTH and HOLINESS. If there be a depart-



ure on the part of any church from either or both, and they usually go together; or if it becomes impossible fully to recognize the claims of either, or both, in any ecclesiastical connection, then these great fixed eternal laws of Christ's kingdom absolve us from all blame when we separate from aught that would detract from their glory. The doctrine of Balaam, or the practices of Jezebel, found in any church, furnish grounds both to Christ and his people, why they should have "somewhat against her."

Now, tried by this test, we assert that our position is justifiable. First, because it is the only known way by which we can fully and faithfully hold, and prominently exhibit, many important truths which the world requires individually, socially, and nationally to learn. As we have said, truth is one of the great ruling principles in the kingdom of Christ, error and falsehood in that of his rival. Now, whilst it would be foolish to say that Christ had revealed all truth to his church—there being "secret things that belong to God"—the very fact that Divine wisdom has made a selection, clearly shows that everything that has been revealed is important, and needed in its application to some aspect of our present condition. Whether, therefore, we consider the purpose of God in revealing, or the necessity of man in having it applied, it will appear that neither the church nor any member thereof can ever be justified in being put into a position in which any part of revealed truth cannot be professed or applied. I know it has been said that we might at least, individually, form connection with churches that have not formally embraced in their creed all that we deem scriptural, and yet firmly hold our own principles after all; and I have often heard it said to Covenanters, "If you join us you can hold all you now believe to be true, and carry out all the views on which you have hitherto acted; we won't interfere with you, but leave you at perfect liberty," and this in substance is just the "forbearance" principle of the present day. Now, though such reasoning may satisfy some consciences, nothing was ever more absurd, and that for two good reasons. First, if a person form connection with a church whose creed contains not all that he deems scriptural, then, though not personally interfered with in respect to any principle he holds in advance, yet he retains that principle by *permission*, not by *authority*, and in the world he loses, as a unit, all power to effect any good by means of that or those truths ignored by the mass with which he is incorporated. Secondly, as a unit in a corporate body, he bears his proportion of the guilt incurred by the church of which he is a member, refusing to receive a part of the testimony of God, which the apostle says is to make God a liar.

Now practicable or impracticable, or popular or unpopular, we do, as a church, hold by severally principles of truth, which no other religious community has formally embraced. A few examples will suffice:—

*First.* No other ecclesiastical body holds fully and in practice the mediatorial supremacy of Christ over all things. We know

that a famous disruption, that of 1843, was said to turn on the Headship of Christ. While, however, we highly honor the men and the movement of '43, we hold that compared with yours of '63, their disruption was only for a very small fragment of Christ's crown rights. It is not claimed that the struggle of '43 was for more than the Headship of Christ over the church, and we may afterward show that it was not even for all that. Whereas your struggle, and the position into which you have been forced, cover the whole prerogatives of the many crowns he wears, and in holding many of those principles, called distinctive, you are only practically contending for various aspects of his kingly right to rule. For example, when we contend for the duty of nations possessing revelation to frame their constitutions, and make their laws in harmony with its principles, what is it but one way of putting Christ's claim? Again, when we hold the perpetual obligation of the British Covenants, what is that but Christ's headship over the nations with an illustration? Indeed, the propriety of national covenanting, and the obligation of national covenants, is not properly a fundamental doctrine, but the practical application of a greater and more important truth that underlies it—namely, that by the will of the Father, the Son rules over all things—civil communities among the rest—and, as this great principle is equally applicable to all nations, then substantially, and to the extent of moral obligation to all the duties implied, the British Covenants are binding on every community in the world, as well as on our own, we only having added to this original obligation the bond of voluntary engagement. To abandon our covenants then for political ends, is in reality to reject the principle on which they are founded, and assume that on grounds lower than that of national submission to Christ, we are justified in seeking incorporation with any community, or the exercise of its civil rights. Thus many of those points of doctrine or practice, with us called distinctive, are just, in one form or other, giving prominence to the one great truth, the right of Jesus to reign. Nor are we indisposed to regard this as, in our day, the present truth. Prophecy indicates that one marked feature of the millennial era shall consist in the "kingdoms of this world becoming the kingdoms of our Lord and of his Christ;" and as it has been observed that the word rendered kingdoms in the passage, is one that means kingdoms in their governments, institutions, and civil administrations, rather than in the mass of the population, so, as the long cherished hope of the church approaches nearer and nearer being realized, the relation of nations to God in Christ becomes an all-important question—the consideration of which will have an intimate connection with the future happiness of the world, and one which cannot be too earnestly pressed on the attention of men.

But again, we only of all the churches formally hold, the anti-christian character at present of the nations of the world. This is a great truth and practical, too, which some, in other religious communities have, in expounding prophecy, no doubt avowed as

their belief; but we know of no church which formally and practically holds it but our own. We, however, continue constantly to maintain that to the category antichristian the nations of the world still belong, and though with sorrow we confess it, we are compelled to include Great Britain among the rest, notwithstanding all that good men strive to make her in reformation times, and notwithstanding all the whitewashing the British Constitution received in your own disruption debates, all, if possible, to hide the cloven foot and conceal, if possible, the fact that the dragon is still the soul and life of the beast with the ten horns. There is this much, however, perhaps, that might be said in mitigation of the mistake made by former brethren becoming so ardent admirers of the British Constitution, that many apologists in our day have been writing in exposition of prophecy in a similar strain, and trying to show that Great Britain is prophetically set forth by the tenth part of the city that fell at the resurrection of the witnesses, at which time it is asserted she ceased to be an antichristian power; so that we suppose it has now become with our former friends one of those points of "doubtful disputation," in respect to which they are resolved to give the benefit of the doubt to those disposed to seek political connection with the powers that be, to the abandonment of a more advanced position. And yet we hold that the antichristianism even in Great Britain is a matter of easy proof—and the practically adhering to this truth a thing having so many practical issues—so closely connected with the purity and fidelity of the witnesses of Christ, and so intimately blended with our hopes concerning the coming of the kingdom of God on earth, that our position hitherto maintained cannot be abandoned without sin, and if our state of ecclesiastical separation had nothing more underlying it than this, we would say to our accusers, "What have we now done? Is there not a cause?"

But HOLINESS as well as truth is a ruling principle in the kingdom of Christ, and on the grounds of holiness as well as of truth we think we have justifiable cause of separation. Whilst Christ has revealed truth to his church as a prophet, he has prescribed holiness to her as a king—the one is the complement of the other; both combined, whether in the individual or the community, in proportion as they coexist, constitute perfection. Now, in a variety of ways, churches may disregard the regal claims of Holiness, and so permit Jezebel to seduce us not only to bring on themselves the rebukes of the Redeemer, but furnish to his people just grounds of separation. We mention a few:—

1. Neglect to enforce a thoroughly scriptural worship, when churches either attempt authoritatively to impose on the conscience what is foreign to the institutions of Christ, or tolerate idolatrous innovations to pander to the depraved taste of the multitude, or gratify popular craving for the sensuous in worship, then, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," becomes our *solemn duty*.

2. When loose terms of communion prevail in any religious community, then the claims of holiness warrant a separation from it. We have already said that the disruption of 1848 was professedly on the ground of Christ's headship over the church, and we are free to confess that to some extent it was so; but as we have already hinted, it only covered part of that great principle. The interference of the civil powers with the free action of church courts is only one way of offending against the headship of Christ in Zion, and resisting such an assumption of power only one way of contending for his glorious prerogatives. As the Head of his body he has definitely fixed her times of communion and the conditions on which men can be received into her membership; and for any church, by lax terms of admission, deliberately to receive those whom he has excluded is a high affront to the character of his government, and a sad mar to her own efficiency in serving the end for which she was organized. The oft quoted expression, "Can two walk together except they be agreed?" implies far more than the truth it is usually adduced to establish, viz, the necessity of unity of sentiment among the members of the same church. It implies the impossibility of a holy God holding fellowship with the unsanctified soul, or of any real spiritual communion existing betwixt a saint longing after holiness and a carnal profane man; and that the church which, regardless of Christ's authority, admits outwardly to the communion of the body of Christ the unbelieving and ungodly, and puts on the sinner the seal of the saint, is guilty of high contempt of Christ's headship, and so far cannot be efficiently promoting the end contemplated in the work of redemption in relation to its subjects—"that he might purify them to himself a peculiar people, zealous of good works." Now, is it not notorious that turn where you will the state of matters in the church is in this respect deplorable? Open communion is the doctrine and practice of many, and in Ireland, at least, one seal of the covenant is even by Presbyterians freely dispensed to persons without any regard to church standing, and that, too, in palpable opposition to the grounds on which they defend the received doctrines and usages of the New Testament Church. A curious illustration of this may be found in the following facts:—

We have had a few years ago in the north of Ireland the doctrine of infant baptism keenly contested, and Presbyterian advocates have rightly defended our practice on the grounds of the covenant character of the church of God, and the consequent right of the children of believers to be regarded as really included in her membership. And yet these very parties, who put infant baptism on such grounds, freely baptize the children of persons who have never connected themselves with the church, and who express no intention of ever assuming such a position; nay, in our public institutions some have been known to wrangle and dispute with the ministers of the Established Church about their right to baptize foundlings and the children of persons of such a character, that on their behalf it would be impossible, on their own grounds, to make out

any claim to the ordinance whatever. A sad example of the neglect of the claims of holiness in the church, which in so many other ways are dishonored in our day as to fully warrant our separate position.

8. The almost entire disuse of the ordinance of public censure for almost any sin whatever, is a gross violation of the rights of holiness in the churches. Discipline and censure on the erring and scandalous have not been appointed for the purpose of inflicting a penance, nor is their principal object to bring the sinner to repentance, for such a state of mind is implied in his submitting to their administration, but their main purpose is to be a public vindication of the holiness of Christ's government, and that in his kingdom he is of "purer eyes than to behold iniquity." Now, resolutions in respect to abounding immoralities discussed and adopted by synods and assemblies are all very well as far as they go, but what vindication of Christ's government are such things, when the members of the church practicing these very immoralities, are passed by wholly unnoticed—yea, accepted without any discipline, and sealed as most approved members of the body of Christ. That such a mournful state of things is the rule in many of the churches too many examples go to prove, and these confirm us in the belief that if our position secures for us anything of a purer communion, then in the sight of God and of man it is wholly justifiable.

But secondly, what is our providential mission, and how may we best accomplish it? And here, believing that our position as a church is justifiable and therefore God-made, and that with Paul we can say, "what was I that I should resist God?" and with Luther, "here I stand, God help me, I can do nothing else," we assert that we must have, however small or insignificant as a religious body we may be, some work to do, some mission to accomplish. In nature there are great things and small, mighty suns, huge planets in magnificent orbits, erratic comets of immeasurable dimensions, and tiny insects that sport in the sunbeam only for an hour, and minute animalcula which it requires the aid of the microscope to discern, yet the Christian naturalist recognizing each as an emanation of divine wisdom as well as of divine power, assigns to each a place and an object. So God-made spiritual entities, though some of them may appear small and insignificant to carnally judging men, are none of them in vain or without some end worthy of God to serve—an end which may be valuable, and as efficient for good, as purposes served by bodies of larger dimensions. For though in physical science it is a law that the larger the body—other things being equal—the greater its momentum, yet it is a well known fact, that a smaller body may become as powerful and even more powerful than a larger, if propelled with greater force. So in the spiritual world, if a smaller body be charged with greater moral force, it may be made as powerful for good as one that bulks more largely in the eyes of men.

Now by one word, descriptively employed by our Lord to set forth what his people will always prove to their fellowmen in pro-

portion as they are faithful, is, we think, our work and mission as a church specially indicated. That word is Light—"Ye are the light of the world." But what is light? It is well known that light consists of three distinct elements, each having a separate purpose to serve in the economy of nature—these are the yellow rays which illuminate, the red which give heat, and the blue, called actinic, which produce chemical changes and are the elements in light possessed of chemical power. Illumination, Heat, and Power, then are the elements in that natural object by which, as a figure, our Lord defines our work on earth.

First. Our mission is to illuminate or enable men to see correctly, in respect to many things they would not otherwise know or consider at all. God writes divine truth in two ways—objectively in revelation, and subjectively in character, position, and testimony of his church and people in the world. Indeed, all history is nothing else than God writing on human experience what he had written long ago by the pen of revelation. The story of nations and communities and churches long since passed away, is like picture-teaching, impressing lessons of truth more deeply by its illustrations, or like the remains of Egypt, Nineveh, and Babylon, from amidst the debris of past ages, raising a voice to exemplify or confirm what, though divinely revealed, we are slow to learn. Now Christ has promised to his church, "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and I will write on him my new name;" and not unfrequently does he fulfill this promise by ecclesiastical disruptions and by forcing into positions of isolated notoriety, like a pillar standing apart, those on whom, for the benefit of mankind, he legibly inscribes his truths and his name. Have not what we call reformations, all been disruptions, each a pillar with its inscriptions? So in all our separations, on one or other of the parties separating, God more prominently exhibits some truth, brings something important for us to know to the surface of society, and forces it more on the eyes and hearts of men. True, it may not be always on the party withdrawing or assuming a position of separation that the truth may be most clearly inscribed, for there are divisions that are carnal, and arise from the lusts that war in our members, yet on one side or other these things are made the occasion of more fully exhibiting some view of the name of God—some view of a redeemed church—or of the mediatorial character and glory of the Son of God. Now ours is the age of deciphering monuments. Old urns and lettered bricks, and the cylinders of kings marked with strange characters, are eagerly sought for and read, or guessed at, to get a glimpse of the past; and even the hitherto incomprehensible Sinaitic inscriptions—now generally admitted to be the story of the exodus written with an iron pen on the rock forever—are beginning to yield up their meaning to the persevering industry of man.

May we not then regard our position as a pillar which God designs the world to read, without the knowledge of whose inscribed truths it cannot be prepared for such a glorious future as we are all anticipating, and without the practical application of which no millennium of purity and peace can ever dawn upon the earth? But we have been reminded that perhaps we are but too fond of witnessing and testifying, that the church must work as well as witness—toil and labor as well as shine. But what can we really accomplish by way of spiritual work, or effect by way of spiritual results in any other way than by witnessing or testifying to the truth? Suppose we take measures to instruct the ignorant and neglected, or organize a home mission to our streets and lanes, with the view of converting the profane, or restoring the fallen, or originate an attempt to restore Israel to the fold, or evangelize some part of the heathen world, would not such things be called working? And how are any of these results to be effected? Simply by testifying—by bringing divine truth to bear on the heart, understanding, and conscience of men, and like the Baptist, bearing witness of the light that all men may believe. We cannot, therefore, better perform our mission than by keeping ever prominently before the world the great truths with which we are intrusted, force by all legitimate means on its unwilling ears, what God has declared it must learn before men can be “blessed in him, and all nations call him blessed.”

But again, we accomplish our mission in proportion as spiritually we impart heat to the world, in which we move. It has been justly said that the religion of many is like moonshine on snow, clear but cold. The heat of *religious earnestness* and *enlightened zeal* are greatly wanting in the churches, and could we maintain these graces in any measure in a lively exercise among ourselves, or impart them to others, it would be no mean achievement, nor unproductive of the most beneficial results. Indeed without these we will never accomplish anything considerable. Our fathers justly get credit for having had these practical graces in a very enlarged measure, and their influence on society was in proportion. In Scotland, and throughout Ulster, their influence and labors were greatly blessed to revive a spirit of religious life and the power of godliness, after a season of decay and spiritual death. The secret of their success was their earnestness and zeal. The name of *Covenant* was then an epithet for one zealous in religion to a proverb, and they found it true, what will always hold good, that men will always give more attention to, and be more powerfully influenced by those who are really in earnest, whether in matters spiritual, or in things belonging to this life. Like metals which will weld, or can be hammered into any form you please, provided they are first raised to the proper heat—so men will always prove more docile—be more easily influenced—and our efforts to promote their improvement be more easy and successful, if, first, we not only can *make them* feel that we ourselves are in earnest, but impart some *measure of that earnestness* to them also. An earnest ministry,

eldership, and church, cordially and lovingly united in the warm glow of a holy Christian affection, which no petty jealousies, nor private animosities, can disturb, and inspired with an ardent zeal for Christ's glory and work, is one of the best adapted instrumentalities for effecting good in the world. May we long retain the spirit that characterized our fathers, and then our work "shall not be in vain in the Lord."

But again, light is power, and we must labor to be a power in the world. The atinic rays paint the flower, ripen the fruit, effect most extensive and beneficial changes every moment the sun shines; and it is to them the photographer is indebted for that mysterious power by which he works wonders of art which we have all admired. So, in the spiritual world, illumination and warmth will always be connected with some measure of power. Practical consistency in respect to our own principles and testimony will make us a power in society. Men always do, in some measure, respect the practically consistent, whereas practical inconsistency is moral weakness that renders us at once both impotent and despicable. We know that it is the fashion with some to allege that it is impossible in our day fully to carry into practice our testimony—that however true in the abstract our principles may be, they are impracticable. Such statements we regard as bordering on the blasphemous. True, and yet impracticable! Impossible. If it were so, God would only have been mocking us in having made known to us, as a rule of duty truths we could not practically exemplify. Truth, according to our circumstances, is always practicable. If nothing else is left us, we can at least do what a noble follower of the Lamb once said when tauntingly asked, "What can you do for Christ?" she replied, "I can suffer for him." Even should nothing else be in our power, we can suffer for our principles, and perhaps the people of God never put forth a greater power on society than when, by suffering, they proved their testimony practicable, and exhibited in the worst extremities a lofty example of practical consistency—when they "overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives to the death." Thus we can keep the word of Christ's patience, as the Greeks thought themselves bound to preserve their shields. Among the Greek republics, to lose or throw away the shield in battle was accounted to the soldier the greatest disgrace, so that the Spartan matrons were said to address their sons when, at first going to battle, they presented them with their shields, *e ten e epi ten*, "either bring it back, or be borne back upon it as a corpse"—a motto not unworthy of a Christian in the conflict in which he is engaged in the world. At the same time, according to the notion of the Romans, wounds are only to be accounted honorable as they are *in front*. The old Romans accounted scars of wounds received in battle as highly honorable, if on the front part of the person, and Caius Marius, soliciting the consulship from the Roman people, boasts of these as marks of higher nobility than ancestry or statues, whereas wounds



on the back were considered a foul disgrace and mark of cowardice. So, in contending for the faith, those sufferings only are honorable that are the result of going forward, or of steadily maintaining our ground; whereas we cannot find language strong enough to express our detestation of the wounds to their own honor and usefulness, which they receive, who backslide from their profession, or turn their back on a once faithful position. On practically living up to our principles, our power of doing good in the world will greatly depend. Time was when certain practices in society could not be once named in connection with Covenanters, except to express the fact that they two could have no fellowship. Certain places, employments, and amusements, were, by common consent, regarded as wholly inconsistent with the life of a member of our church, which were not remarked as anything out of the way in respect to others. Hence our people had a moral influence for good, we trust they shall never lose; for should the time ever come when, with high professions, and loud testimony-bearing we combine the loose practices and ungodly lives of multitudes who call themselves Christians, we shall lose in proportion our influence for good. Indeed, truth and holiness have a reflex influence in respect to each other, as letting go the truth and backsliding from principle always lead to greater ungodliness of life. So often the prevalence of loose morals and a low state of godliness in the church, prepare the way for the abandonment of principle, so that any church is ill-fitted to be a felt power in the world in which principles and practice are not consistently combined. Again, as a moral and spiritual power, it should be our aim to mould and influence human opinion. Human opinion, so powerful for good or for evil among men, is like the calm bosom of some glassy lake. If you cast anything on its surface, it moves a centre and forms a circle. As this expands it is followed by another and another, still expanding and enlarging and pushing forward each till the whole surface from shore to shore is covered by undulations. Thus human opinion is stirred and directed by that which, wisely or unwisely, may be cast upon its surface, and according to the character of that by which it is moved, will its influence be for good or evil. Now, as Dr. Livingstone justly remarks of missionary labor when he says—"It is probable the leaven which the missionary is introducing into the mass of the native mind, though it is unseen in its effects, is of more value in relation to the great ultimate results, than the individual conversions which occasion more joy at the time;" so it may be with the mission and influence of such a church as ours. If we can cast truth into the waters, into which many are casting error, move and direct human opinion, and pervade it with a healthy influence—if, like the actinic rays, we can paint God's image on the human understanding, and by a mysterious alchemy transfuse the elements of truth into the public mind, then, indeed, we will serve, as a church, a noble end.

*Again, we may contribute something to bring about ultimately true and real union among the people of God. Who so solemnly*

bound to seek union and uniformity as we? Who have recognized our covenant engagements to seek the accomplishment of the Redeemer's prayer—"That they all may be one," as we? And whilst we cannot join in any of these unions projected in our day—though with Renwick we hold that we cannot in any thing separate from the Head that we may unite with the members, yet we may do something toward hastening the ultimate coming together of the people of God which we expect shall yet be realized on earth; and this we cannot better accomplish than by exhibiting as the true basis of union the great scriptural imperishable principles of our Covenanted Reformation.

And lastly. We should aim at being a power by doing something more than we have yet attempted for the conversion of the world. It is said to one of the apocalyptic churches, that of Philadelphia—"I have set before thee an open door, and no man can shut it; for thou hast a little strength, and has kept my word and hast not denied my name." Among men, churches of great worldly means and pecuniary resources are supposed to be best adapted to prosecute the work of evangelizing the world. Yet Philadelphia had only a little strength, before her was set an open door. An open door before a little strength! How encouraging to us to put forth even a feeble effort. Little things often effect wonderful results. The worm Jacob, it is promised, "shall thrash the mountains and make the hills as chaff;" and whilst nothing can surpass the greatness of the results, nothing can be more feeble than the instrument employed. Indeed, such is often God's way. When our Lord stilled the tempest on the Galilean sea, he did not speak in a voice of thunder, or seizing the trump of the archangel blow a blast which reached to the extremities of nature—he spoke in a still small voice of power—the whisper of Omnipotence was sufficient. So that the apparent feebleness of the instrument should never discourage us, if we have reason to believe the Lord is with us in the effort. It was with the liveliest satisfaction that we heard of your proposal to co-operate with the church in Ireland in occupying some field of missionary labor; and who can tell but that if we put forth a vigorous effort, though like Gideon we have both been called to part with some we once hoped would have been our helpers in this work—and though even united we have only a little strength, who can tell with what success God may bless us? Like Gideon's chosen three hundred, we have broken the earthen pitcher of every worldly connection and consideration that would tempt us to hide our lamps. Let us try, then, with lights flashing on the darkness, and the cry on our lips—"The sword of the Lord and of his Christ"—what Israel's God in his faithfulness will enable us to achieve. Nothing would endear the two churches more to each other than such a united effort. One in the Testimony, let them be one in the work of the Lord. Nothing, moreover, would do the members of the respective churches more good. Then, like the purpling grapes in the same sunny cluster, they would not only support each other, but prove, by works of real

Christian fruitfulness, that, united by the footstalk of a common faith to the same great vine, they were themselves partakers of the root and of the fatness.

Having thus, Moderator, in our estimation a justifiable position and a noble mission, let us go on to perfection, with our work steadily in view. Let us remember that either prosperity may become a temptation—that the sunshine of popular favor and applause may be as truly dangerous as the storm of obloquy, reproach, or persecution; and that it is only by living near God and keeping close to his truth and work, that we may expect stability to be secured, and that in the language of Scripture we “shall never be moved.” I have stood, sir, by the ocean in a storm, as it lashed in fury and foam against the low-lying beach and the projecting rock; and midst that wild play of the elements and fierce war of nature, I have speculated as to the results. To satisfy myself I have returned when the storm was at an end, and then I found that a sandbank here and there had shifted its position; loose pebbles and shells had been rolled and tossed about and thrown sometimes into new and fantastic forms; whilst the only effect I could perceive to have been produced by that terrible bombardment on the granite block or the basalt column, was that they were covered with the debris of their assailant, who had left behind unmistakable marks of his own defeat. Well, so it is in the spiritual world. The same providential circumstances and temptations, which make some shift their position and take new ground, only serve to show how stable grace can make others; and thus whilst the things that can be shaken are removed, those things which cannot be shaken do remain. Of one thing we have good hope, yea, in it full confidence, that during what remains of the Antichristian era, our Covenanted Church, whatever reverses and loss of members she may suffer, will still be preserved, and her light never wholly extinguished—so necessary and so adapted to the wants of the world is the word of Christ’s testimony by her means; but that like those beautiful stars that go round and round the pole, but never set, shining on till their light is mingled and blended with the light of day, so she keeping the word of Christ’s patience and waiting for the coming of her Lord, shall never have her candlestick removed till her light merge in the glory of millennial day, when the churches at large, getting rid of everything that obscured their brightness, shall arise and shine, for their light shall then be come, and the glory of the Lord have risen upon them.

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#### SYRIA MISSION.

WE invite special attention to the interesting extracts given below from letters lately received from our Foreign Mission. They are highly encouraging, and give promise of great results soon to be realized. The offer of the Mission at Aleppo is an offer that ought to be accepted. Aleppo is a large and

important town—the capital of a pashalic—and within reasonable distance of Latakiyeh. Let the church rise to the demands of the occasion, as she can easily do, and resolve upon an immediate reinforcement of the Mission. Aleppo must by all means be occupied. Tarsus, the birthplace of Paul, calls to us and offers inducements to come and occupy. The place that gave Paul to the church has claims that may not be lightly regarded. Let our congregations all remember the first Sabbath in December, the time fixed by Synod to make collections for this fund.

W.

LATAKIYEH, August 21st, 1866.

At present I am suffering from fever, and cannot write so fully nor so explicitly as I would desire. A new Medical College has just been set on foot at Beyrout. Your humble servant was politely tendered a professorship at 400 pounds a year, which I promptly declined, as my heart is with my work with my Covenanter brethren, and I am as happy as the day is long in rowing our boat.

We need one more missionary at least—two would be better. I hope to try traveling round some in the winter, and intend to take doctoring excursions for the sake of my health, which seems to be quite broken. My earnest desire is, that God will spare me to teach a few faithful boys our blessed art before I die. But sometimes the clouds thicken a little over my hopes in this respect.

August 31st, 1866.

Attendance on preaching continues good, better than any previous summers. But the wars which have been waged in Lebanon—in sight of Latakiyeh—have at length reached the Ansariyeh mountains, and so all the country is in a state of brigandage, and the government, which thus far has been unable to check the Lebanon rebellion, is still less able to govern or check the widespread insubordination which generally prevails over the country. One village only one hour from Latakiyeh was, three days since, sacked, and everything—sheep, cattle, oxen, horses, &c.—taken. They may raid on Latakiyeh, but they cannot, in the face of men-of-war, do much. We have no soldiers in Latakiyeh now, but we do not in the least fear, as each of our houses is well supplied with effective arms; and God is with us—we are not afraid. The Aleppo Mission wish to turn over their properties to us on condition we will occupy them, but we cannot do so, unless we be reinforced. I hope ere long we may be able to spread our forces a little. One man offered to give us a lot of ground in Tarsus, if we would build and occupy.

The Sultan's authority is little esteemed just now, and the long expected demise seems to be very near. Oh, what a shame that such a government is allowed to exist! At my request, all the Consuls in Latakiyeh—some eleven—requested the government to take measures to suppress the lawless proceedings and give us an answer; which answer came, but I do not think any other good can immediately, than that an opportunity will thus be furnished

by the concert of all the Powers represented to protest against the government as not being worthy of recognition by other Powers. Of course this is local, but if all do so, a rapid change may be expected.

We have been threatened our lives if we go to the mountains now, and so our work is in a measure closed for the present, though our schools keep on. My dear brother, I think there is but one way of success among these people, and that is by having schools among them, and as nearly as possible supported by them—at least, they to find the school-houses, and board their own children and pay for their own books. They neither respect us nor our books, if they do not pay something. Then, too, whatever is done, is done on a good basis. We have schools taught now at less expense and with as good effect as ever before, where the teacher is boarded, the room provided and the books bought. So we are literally at no expense save the price of teacher. Then, too, an important principle is fixed at the beginning, a proper idea of value received. I hope we may be able to flood this region with teachers, even at this rate; and then as soon as any one is able to teach his fellows, we will employ him at fair wages, provided he be Protestant.

Many, many people now wish to be Protestants, and brother Beattie is rather employed in keeping them out than in letting them in, as we know their motives are not good. Yet it is a pleasure to us, even hypocrites thus testifying to the importance of religion. Brother Beattie is as punctual as the clock, and never fails to hold service every Sabbath. We hope the time has at last come when it will be prudent to preach in the villages, and brother Beattie intends, as soon as the weather is cool enough, to embark in this enterprise.

Oh for the prayers of the Church. I hope they will not forget us.

Yours, in covenant,

DAVID METHENY.

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### PSALMODY.

THE subject of Psalmody has of late received but little notice in this magazine. The reason is not a want of interest in the subject, or any indisposition to aid in maintaining the exclusive use of "the book of Psalms" in praising God. We thought that the nation's duty to acknowledge Christ is especially the present truth. This belief has led us to employ largely our pages in explaining and enforcing this neglected national duty. Moreover, our U. P. brethren have given of late the question of psalmody a great deal of their attention, and in their controversies with those who deny that the book of Psalms is the only authorized matter of praise, they have done their work so well as to leave us under *no necessity* to give a helping hand. This article owes its existence not to any pressing need for further light on the subject of

psalmody, but to notice a little volume which has been laid on our table by its author, who is an acquaintance and neighbor.

The title of the volume is, "A Vindication of the Letters on Psalmody, from the Strictures of John T. Pressly, D. D., by William Annan." The letters to which there is here reference, were reviewed with a good deal of keenness and severity, but with entire justice, in our pages several years ago. The Strictures of Dr. Pressly we do not recollect to have seen, but we doubt not that they were written with the characteristic ability and clearness of this author. Our remarks are suggested by looking over the Vindication, and we present them just as they occurred in perusing the book.

1. It is of no importance in the controversy about psalmody, whether the authorized version was or was not the production of Rouse. That he had something to do with making it, is agreed on all hands, and we have no objection that for convenience it be called by his name.

2. It is of no importance in the controversy, whether there are changes and additions in Rouse's version. All agree that there are, as there must be in any version, whether in metre or in prose. The only question respecting it is, Is it a version? This is admitted on the other side. These mutual concessions should place this point out of dispute.

But this is not the mind of the author of the Vindication. "Forty pages of the Letters on Psalmody," he informs us, are occupied in showing that Rouse's version contains expressions that are not in the Psalms in prose. By parallel columns and juxtapositions, the important fact is demonstrated. The first part of the "Vindication," comprising sixty-seven pages, is devoted to the same object. Now we ask, what has this to do with the argument in question?

A superficial reader of the pages noted above, might readily come to the conclusion that Mr. Annan had become a champion for the exclusive use of the Book of Psalms, and one of the strictest sect, for he lectures with no little zeal our U. P. friends for using a version made with the usual poetic license. Nothing it seems will do him, but the very inspired words. Of course he will have to chant the Psalms in Hebrew.

But brother A. has not changed his mind on the subject. The pages referred to are employed to bring down, it is hoped, with crushing weight on those whom he opposes, the *argumentum ad hominem*. The design is to show that they, in using Rouse's version, do the very same thing that they condemn in others. Now suppose that this is true, does it prove anything? Does it add the weight of a feather to the cause which is so earnestly advocated? We who contend for the exclusive use of "the Book of Psalms," may act very inconsistently in using Rouse's version that has some changes and additions, but how this justifies others in singing hymns, we cannot see. If we do a certain thing, that is no reason

why they should do another thing altogether different, nor why we should not find fault with them for doing it.

But there is no place for the *argumentum ad hominem*. We will show this, and leave the forty pages in the "Letters," and sixty-seven pages in the "Vindication," just so much useless paper. What we claim for the psalms that we sing, is, that they are a version of inspired psalms. We hold that a version of inspired psalms should be exclusively used in praising God. Every body knows that in changing prose into poetry, there must be the introduction of new words. We believe, however, that this does not necessarily change the meaning of what is versified. To do so would be to go beyond the limit of poetic license. We deny that this is done in Rouse's version. We do not claim inspiration for the version, but we claim inspiration for the psalms versified, and we contend that a version of these alone is to be sung in divine worship. Now if our neighbor was contending for the right to sing some other version of the psalms, his argument would have weight against us. He could say, you sing a version that has words and lines that are not in the inspired psalms; and therefore you cannot consistently blame us for singing another version liable to the same objection. But he does not contend for singing the hymns of Watt or any other modern poet on the ground that they are a version. His plea for hymn singing is, that the sentiment is scriptural, and the poetry is good, and therefore they should be sung. Watt repudiated the idea of a version. He expressed the relation that his production sustained to the Psalms of David by the term "imitation." He claims that it is an excellence of his psalms that they are not a version. A literal version of some of the psalms he declared it would be wrong to sing.

Now apply the argument to the question as thus fairly stated. United Presbyterians, and Reformed Presbyterians, sing the best version of the inspired psalms they can obtain. From this premise the first conclusion is, that therefore they cannot consistently condemn singing an imitation of the Psalms, and hymns prepared from other portions of Scripture; and the second conclusion is, therefore it is right to sing imitations of the Psalms, and hymns. If this is not a fair statement of the argument occupying more than one hundred pages in the two books, we confess ourselves utterly unable to understand it. How much the cause of hymns is helped by such reasoning, we leave to others to judge.

3. We looked at the instances of "vain repetition" exhibited from Rouse, and we confess we were not led to admire the accuracy of the vindicator. On page 19 of "Vindication," the words "I delayed not," taken from Psalm 119: 60, are presented as the whole matter out of which the line, "I did not stay nor linger long, as those that slothful are," is manufactured by Rouse. In the prose the words are, "I made haste, and delayed not." Why leave out the words, "I made haste?" It was doubtless an oversight, but in such a case, care should be taken to be accurate. The additional words, "as those that slothful are," although not in the

psalm, is in perfect harmony with it, and therefore does not impair its claim to be a version.

4. Passing over the body of the work, in which we find nothing new, we notice the contrast on page 139. We find there placed in parallel columns, the 12th chapter of Isaiah, and parts of four psalms in Rouse's version. The following sentence immediately precedes: "But perhaps we can in no method better illustrate the divine excellence of such passages, and their fitness to compose a part of the high praises of Israel's God, than by the following contrast." The passages alluded to are some highly poetical parts of Isaiah and other Old Testament books. These are contrasted with some of the Psalms of David, with the evident design to show the superiority of the former over the latter. The fact that the psalms on the one side of the contrast are taken from Rouse's version, is of no account in the matter, for the contrast is between the sentiments of the two parts of the word of God. It is most manifest, if the writer understood the logic of his contrast, he meant to say that there are parts of the Book of Psalms that are too bad to be sung: We compare things where the one is good, and the other is better; we contrast where the one is bad, and the other is good. We must say that we have not seen in the writings of either Renan or Colenso, any thing more disparaging to the word of God, than this contrast in its connection.

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#### MEMORIAL OF REV. WILLIAM ANDERSON.

MR. ANDERSON died in the 71st year of his age. His surviving family consists of a widow and two daughters, one of whom is wife of Rev. Robert T. Martin, of Wishaw: three daughters died in early youth.

A few of the more prominent traits of his public work and character seem deserving of a brief record. He was distinguished as—

1. *An earnest, able, and successful preacher of the Gospel.* Endowed with remarkable strength of constitution, which fitted him to undergo much sustained labor without a sense of fatigue, and with singular energy and activity of mind, he willingly consecrated all his powers to the great work of declaring the "unsearchable riches of Christ," and of seeking the salvation of perishing sinners. In a presentation address tendered to him by his congregation and others, in March, 1865, the following appropriate and judicious testimony is borne to the excellency and power of Mr. Anderson's preaching:—"Christ, in his sufferings and glory, formed the groundwork of all your preaching. Impressed with a deep sense of the solemnity and responsibility of your office, the infinite value of God's salvation, the momentous consequences involved, your preaching was not of that superficial character which merely attracts the attention and pleases the intellect; but, on the contrary, has been eminently fitted to awaken the sinner to a sense of his



awful condition, and by the blessing of God, to lead him to the atoning blood of the Lamb. Possessed of a vigorous intellect, a comprehensive mind, a clear judgment, a heart sanctified by grace, combined with an extensive acquaintance with the Divine word, and a correct knowledge of human nature, your preaching has been characterized by peculiar unction and power, and was singularly fitted both to awaken the sinner, and edify and comfort the saint." With him, preaching the glorious gospel was, in truth, his delightful work, and Christ and his finished salvation, his darling theme. He preached the word in season and out of season, as before God, and in the near view of the Saviour's appearance and kingdom. He always preached on "great subjects," and was uniformly listened to with wrapt attention, not only by those to whom he stately ministered, but by brethren in the ministry, and many others in distant places. His pulpit ministrations indicated no lack of freshness and power on to the last. As singularly characteristic of his spirit and aim as a preacher, and as a remarkable close to his pulpit labors, may be mentioned the subjects of his last public discourses. On Sabbath, the 8th of April last, on the occasion of the death of a godly elder, to whom he was much attached, he preached on 2 Cor. 6:2; on the following Sabbath, on Phil. 1:21—"For to me to live is Christ;" and on Sabbath, the 22d of April, the theme of the last sermon which he preached was, Phil. 1:21—"For to me to live is Christ, and to die is gain." When it is considered that from the time of his being licensed, till his last appearance in the pulpit, during a period of forty-eight years, he was all this time employed, with the full powers of a sanctified intellect and devoted heart, in making known the glory of the Redeemer, and the riches of his grace, it is impossible to estimate fully the amount of good that was effected through his ministry.

2. *As a faithful and heroic witness for the cause of Christ.* Early did he embrace, from the fullest conviction, the grand principles of our fathers' blood-sealed testimony; ably and earnestly did he advocate them; and by his voice and writings he did much to advance them. With unswerving fidelity he contended for them to the last, as his own most valued treasure, as inseparably connected with the promotion of the Redeemer's glory in the earth, and as principles essential to the best interests of the church of Christ, and the peace and prosperity of the nations. In no sectarian or divisive spirit did our beloved father plead for the truths of a Covenanted testimony. He held them as integral articles of the faith which was once delivered to the saints, and as the basis of a holy scriptural union, which God once remarkably owned in these lands, and which is destined hereafter to be the standard to which the different sections of the church of Christ, now unhappily divided, will gather, when the Lord shall be king over all the earth, when there shall be one Lord, and his name one. Nor was it a testimony only in theory—the mere abstract principles of a testimony—which Mr. Anderson held, and for which he earnestly contended. It was the testimony in behalf of "Christ's Crown and

Covenant," in its legitimate application. His powerful discourses and addresses, delivered on many occasions, from the pulpit and platform, and in ecclesiastical courts, showed his clear and just views of the right application of a scriptural testimony. His "Claims of the Divine Government," his "Voice of Renwick," and other later writings, unanswered and unanswerable as they are, evince his full and intimate acquaintance with the faithful contents of Christ's owned and honored witnesses; and also, his keen sighted and judicious discernment in applying the testimony for truth, to the condemnation of great systems of error, and for the vindication of the church's liberties, and the nation's honor. We may add that he was eminently endowed with the *spirit* of Christ's faithful witnesses and Covenanted martyrs. He had a large portion of the prayerful, devoted, firm, unyielding, and yet loving spirit of Cargill, Cameron and Renwick. Throughout life, he made great sacrifices for the maintenance and advancement of the cause which he dearly loved. Had he lived in the "martyr times," we cannot doubt that he would willingly have surrendered life itself, and sealed his testimony with his blood, rather than part with the least jot or tittle of a scriptural testimony. Our departed father was greatly honored to bear throughout life so full and distinct a testimony to the royal prerogatives of Messiah the Prince. We cannot doubt that he was identified with the "*two witnesses*," of the Apocalypse, the "two anointed ones," and the "two torch-bearers," that "stand before the God of the earth," and that he is now in his exalted position one of "the great cloud of witnesses," with which surrounded, we are admonished to "run with patience the race before us, looking unto Jesus, the author and finisher of our faith."

8. *His Christian philanthropy and enlightened zeal* are deserving of special notice. Here he knew no denominational distinctions; and he strikingly exemplified what has frequently been seen in the history of the church, that the firmest attachment to strict principle and godly practice is perfectly consistent with a catholic spirit and large-hearted benevolence. With the friends of truth and humanity, of whatever name, he readily co-operated in works of righteousness and public utility. The cause of pure Bible circulation—the due observance of the Christian Sabbath, as the best safe-guard of the church's purity, and of the nation's rights—the freedom of the enslaved—the cause of scriptural temperance, and various other subjects of public importance connected with the nation's rights, genuine morality, and true religion, found in him a powerful and consistent advocate. In the more private walks of life, he lived to aid the helpless, relieve the distressed, and comfort the afflicted. His skill in medicine, and his practical knowledge of things of common life, rendered him a benefactor and a blessing to many around him. In philanthropic effort he withheld no labor, and he spared no expense of time and means; and in cases of spreading and destructive epidemics, he willingly hazarded life itself that he might relieve human suffering and misery. The

poor and helpless, to whom he ministered, and for whose benefit he exercised his influence, must feel that in his removal they have lost a friend of no ordinary kind. The tearful regrets of the widow and fatherless will embalm his memory. In the young—not only of his own flock, but also in those beyond—he took the deepest interest. Many students when attending the University found a home in his family, and received lasting benefit from his able discourses and paternal advice. With the youth of the different families with whom he had intercourse, he was a favorite, and many to whom he was a judicious counselor and a faithful friend, will long remember him for the deep concern which he evinced in their welfare, and the sacrifices which he cheerfully made for their benefit.

4. Eminently was he distinguished *for his vigorous and sustained piety*. His light shone conspicuously in his strong faith in the truth as it is in Jesus—in the spirit of prayer that breathed in his public services, and sanctified his intercourse and common actions—in his loving, confiding spirit, and in his joyful hopes. He lived in daily and near communion with God. He realized his Master's gracious presence. He sought the things that are above, where Christ sitteth at the right hand of God. Coming forth to his public work and trials, into domestic scenes, and to intercourse with friends, and to cases of suffering and distress, as from the presence-chamber of the King, his face, like Moses' shone; and the attractive light diffused around him, at once solemnized and gladdened those with whom he came in contact. His piety was of no ordinary type. It was masculine, and at the same time humble and unostentatious—winning and subduing. Many survivors can bear testimony to the warmth and tenderness of his friendship. Even when he differed from brethren, and their views and his came into collision, there was no abatement of his tender regard, or of his deep interest in their welfare. He was wholly incapable of cherishing personal animosity against an opponent, and he scorned to say or do anything toward those from whom he differed in sentiment that would tend to injure their reputation and usefulness, and that was in the least degree of the nature of revenge.

Finally, his *later contentings* for the truth—those connected with the disruption that took place in the Reformed Presbyterian Church in this country, were in behalf of *the principles which from heartfelt conviction he early espoused*, and which, throughout life, he earnestly maintained. For a length of time before the disruption took place, and when it occurred, he felt it to be most painful to stand in opposition to those with whom he had long been intimate, and with whom he had co-operated in important labors. To his generous, loving heart, the separation from former brethren was most trying. But he felt there was left him no alternative but to maintain the truth at all hazards; and *in attachment to Christ's cause, and in devoted regard to the honor of Zion's King*, to "go forth to Him without the camp, bear-

ing his reproach." Two considerations may suffice to show that, however mistaken and misrepresented, by those who have an interest in vindicating defection and apostasy, has been the course which Mr. Anderson adopted at the period of the disruption, it was, in the fullest sense, dutiful and proper. 1. If the pleadings and public acts of Covenanted witnesses from the days of Renwick and the Revolution, down to the time of the excellent fathers in the ministry that have been recently removed by death, are founded on truth and approved of God—if the Testimony which the church has emitted, and which all its ministers, elders, and members are solemnly pledged to maintain and defend, is sound and scriptural, then it is clear to a demonstration that Mr. Anderson and those who co-operated with him were right in the position they assumed; and that others, so far as they differed from him, were departing from the Testimony, and that the blame and guilt of the disruption rests with them. 2. Parties at a distance, as the Reformed Presbyterian Churches in Ireland and America, had not, from the first, the slightest hesitation in deciding who had the right on their side, and at once accorded their heartfelt sympathies and approval to those who, from a sense of duty, clung to the standard of truth, resisting firmly all wavering and defection. The incessant and exhausting labor of mind and body to which our reverend father was subjected in later years, told in impairing his health, and perhaps in shortening his days. But in such labors he nobly "served his generation, by the will of God;" and we have no doubt that his faithful contentings in speeches and writings, will, in future years, be reckoned among the ablest pleadings in behalf of our fathers' scriptural and time-honored testimony.

The removal from the church on earth of this devoted minister, presents a solemn and distinct call for special improvement. We should bless God for conferring on the church such a precious gift of his love—for his high gracious endowments—his eminent usefulness—his bright example, and his victory in death. This was through the peculiar favor of Zion's exalted King, and He should have all the glory. The bereaved family and flock of our departed father, have all ground of consolation in Christ in this trial. He who conferred on them no ordinary privilege in their lengthened fellowship with such a loving and devoted man, and to whom he often committed them, will sustain and guide and bless them. He will be their strength in weakness, their light in darkness, and their sure and everlasting portion. "He being dead yet speaketh." To brethren in the ministry and eldership, and others, the adherents of a Covenanted testimony, the example of our departed father is fraught with the most weighty instruction; admonishing them to diligence and devotedness in labors for Christ and his church, to cherish the same loving, earnest, prayerful spirit, and to be faithful to the death in witnessing for the royal prerogatives of the Redeemer. The highest honor that can be done to his memory, is to lift up and faith-

fully display the standard for truth as he left it, and to imbibe largely the excellent spirit which he manifested, steadfastly resisting all defection from scriptural attainments, and seeking constantly, as he did, to be found of the Saviour in peace at his coming, without spot and blameless.—*Ref. Presb. Witness.*

## PROPOSALS FOR A WEEKLY NEWSPAPER.

### THE ACTION OF SYNOD'S COMMITTEE ON THE WORK OF NATIONAL REFORMATION.

THE committee appointed by Synod to "write, publish and circulate documents, on this subject—to observe the phases of the movement, and to take such action, as in their judgment may seem proper," held its first meeting in Philadelphia, on the 18th and 19th of September last. As no funds had been appropriated by Synod for this work, it was decided that in no way could the committee promote so effectually the object of their appointment, as by devising some plan, on which the members of the R. P. Church might unite in the establishment of a weekly paper, devoted to the advocacy of the scriptural principles of civil government. Careful examination, on reliable data, led the committee to the following conclusions:

1. That the conduct of a newspaper, in these days of advanced journalism, demands the whole time of at least one competent editor.

2. That the inevitable expenditures for the first three or four years, must considerably increase any income which can reasonably be expected.

3. That there is good reason to hope, that within that space of time, the subscription list may, by a diligent and united effort, be advanced to a point at which the paper will be self-sustaining.

The committee, therefore,

*Resolved*, 1. To call for from \$10,000 to \$20,000 for the establishment of such a paper; this fund to be raised by subscriptions, payable one-half in advance, the remainder in two annual installments. With less than the above sum, the enterprise will not be undertaken.

2. Coinciding with a judgment expressed in many quarters of the church, the committee tendered the editorial chair to Rev. D. M'Allister, of Walton, New York, subject to the approval of his Presbytery.

3. It was arranged that the above fund shall be placed in the hands of competent and responsible men, to be appointed by the committee from among the contributors—these directors to have power to fill any vacancies occurring in their own number. With their advice and consent, the editor shall expend the above fund for the interest of the paper. The whole annual income shall also

be expended for the same purpose; but if at any time a surplus shall remain above what can be judiciously so expended, the directors may declare a dividend to the contributors. And in case of the suspension of the paper or the accomplishment of the reform to which it is devoted, any funds or effects remaining shall be similarly distributed. The directors shall likewise employ such editorial force as shall be necessary from time to time.

4. Further particulars as to location, name, price, &c., will be determined after the requisite fund for the establishment of the paper shall have been obtained.

Having a specific end in view, the paper will not trench upon the field now occupied by the *Monthly Magazine*. Everything strictly pertaining to the interior work of the church—news of ecclesiastical courts—the discussion of internal questions, must still be sought in the pages of the *Reformed Presbyterian and Covenanter*. While no pains will be spared to make this a first class general newspaper, its special purpose will be the discussion of the divine principles of civil society, and the agitation of such measures of reform as will bring this nation into relations of loyalty to the Messiah.

The sum of \$2,300 has already been subscribed for this purpose in the city of Philadelphia, of which sum, three individuals subscribed \$500 each, and \$4,800 have just been added in New York.

In the judgment of the committee, it is hardly possible to over-estimate the importance of this enterprise. Effort and sacrifice and hearty co-operation with the blessing of the Redeemer, whose the work is alone, can give it success. Hoping that their action may commend itself as favorably to the rest of the brethren, as it has to those who have already indorsed it with their contributions, the committee await the response of the church. Pastors are requested to bring the subject before their congregations. Prompt action will be needed, if the paper is to begin as is desired with the New Year. Communications may be addressed to the Secretary, 1329 Vine St., Philadelphia, or to any member of the committee.

S. O. WYLIE, *Chairman*.

T. P. STEVENSON, *Secretary*.

J. R. W. SLOANE,

A. M. MILLIGAN,

} *Committee.*

#### CAUSES OF THANKSGIVING.

THE Commission of Synod to prepare causes of thanksgiving, present the following:

The duty of thanksgiving has an undoubted Scripture warrant. "O give thanks unto the Lord, call upon his name, make known his deeds among the people, sing unto him, sing psalms unto him, talk ye of all his wondrous works." "It is a good thing to give thanks unto the Lord." "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving

thanks unto his name." We mention the following blessings as calls to thanksgiving to the God of all our mercies.

1. The way of salvation through the atoning death of Christ, applied by the Holy Spirit.

2. The Holy Scriptures and the preaching of the gospel in which Christ and salvation are offered to us.

3. The visible church organized according to the divine pattern, and the ordinances of grace dispensed to us. And the prospect of a continued ministry in the increase of students in the Seminary.

4. A public testimony for truth emitted and maintained in behalf of Christ, and his cause and kingdom on earth.

5. The aggressions made on the dominion of Satan, by our missions in Syria, and in the southern States of this country, and the success of the evangelical efforts of the churches in the same cause.

6. The interest awakened throughout the country in behalf of the oppressed African race, resulting in the security of their liberty, by the amendment of the Constitution. And the stability of the great body of the people of the North in preserving these fruits of the war, endangered by the traitorous course of the President and his advisers.

7. The peace and prosperity of the country after the terrible scourge of war. In a good degree we have been preserved from the epidemic that prevailed so fatally in many parts of the Eastern continent. The earth has also yielded abundant increase.

8. The deadly wound that the man of sin has received by the war in Europe. Popish Austria has been forced to make important confessions to Protestant Prussia. The despot of France has been taught that there is a will to which he must yield. Absolutism is tottering to its final fall.

9. The successful laying of the Atlantic telegraph cable. This enterprise, bringing as it does the nations of the world into immediate intercourse, is of itself sufficient to mark this year as an epoch in history.

For these tokens of divine favor to the Church and to the world, as well as for all the blessings received, we are called on to give special thanks to God. For this end, Thursday, the 29th of November, is appointed to be observed by all under the care of Synod, as a day of thanksgiving. *THOMAS SPROULL, Chairman.*

ALLEGHENY, October 19, 1866.

## PROCEEDINGS OF ROCHESTER PRESBYTERY.

THE Rochester Presbytery met in the city of Rochester, Wednesday, October 3. The ministerial members were all present, except J. M. Johnson, who is engaged in the Natchez Mission, by appointment of the Central Board of Missions.

A commission, consisting of R. D. Sproull and S. Bowden, with ruling elder James Campbell (W. M'Cracken, his alternate), were appointed to settle cases of difficulty in the congregation of Toronto; said commission to meet at as early date as possible.

The name of the congregation of Glengary was changed to Lochiel.

James Campbell, member of Synod's Seminary Endowment Committee, brought the matter of the Endowment before the Presbytery, whereupon the following resolution was adopted: That Presbytery urge the matter of the Endowment upon the several congregations under their care, and direct the sessions to inform Mr. Campbell before the 1st day of January, 1867, whether it will be best in their judgment for the session in each congregation to use efforts for increasing the Endowment themselves, or request Mr. Campbell to visit the congregations for this purpose.

According to directions renewed at last meeting of Synod, the several pastors were asked whether the salary they received was sufficient for their comfortable support. Nearly all answered in the negative; but under the circumstances it was deemed best that Presbytery take no further action in the matter, except that an additional supplement of fifty dollars per year was ordered to be granted to the pastor of Ramsay congregation.

In regard to the plan adopted at last meeting of Synod for the payment of traveling expenses, it was resolved that the Presbytery take no action in the matter, as being in their judgment impracticable.

Mr. Hannay was appointed to supply in Syracuse, the second Sabbath of October, and Mr. Scott in Lisbon, the fourth Sabbath of October, and first and second Sabbaths of November.\* The remaining appointments were left to the Iterim Committee of Supplies.

Presbytery adjourned to meet in Rochester the 1st Wednesday of May, 1867, at 10, A. M.

S. BOWDEN, *Clerk of Presbytery.*

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#### RESOLUTIONS ON THE DEATH OF PROF. JAMES M. WILLSON, D. D.

At a meeting of the First Reformed Presbyterian congregation, Philadelphia, held October 1st, the following resolutions were unanimously adopted:

*Resolved*, 1. That we regard with unfeigned sorrow, the death of our late esteemed pastor, Prof. Jas. M. Willson, D. D.

2. That while we recognize in this dispensation the hand of an all-wise Providence, we cannot but mourn the loss which the whole Church has sustained, and we cannot but feel that the Ref. Pres. Church has lost one of her ablest, most faithful and uncompromising defenders, and her ministry one of its brightest ornaments.

3. That we hereby desire to bear testimony to the devotedness, fidelity and

\*As Mr. Scott has, since the adjournment of Presbytery, been notified of his appointment as Provisional Professor in the Theological Seminary, he will not be able to fulfil the above appointments.



zeal of this faithful servant of Christ for the space of twenty-eight years, during which time we enjoyed his pastoral care.

4. That we recognize this mysterious dispensation of divine providence as peculiarly addressed to us, in view of the intimate relation which the deceased so long sustained to us.

5. That we tender our affectionate sympathies to his bereaved and afflicted family, and fervently implore for them the rich consolations of that gospel he so faithfully preached to us, and commend them to the compassion of Him in whom the fatherless find mercy.

6. That these resolutions be published in the *Reformed Presbyterian and Covenant*, and also in the *Evangelical Repository*.

DAVID SMITH,  
*Clerk of Congregational meeting.*

#### MINUTE OF THE BOARD OF FOREIGN MISSIONS IN REFERENCE TO THE DEATH OF PROF. J. M. WILLSON.

THE Board records with feelings of deep sorrow the death of Rev. Prof. Jas. M. Willson, D. D., one of our number, and a member of the Board since its organization in 1855. Profoundly impressed with the importance of the Mission work, and alive to the obligations of the Church in this direction, Dr. Willson was active and constant in his efforts to further these great interests. His attendance upon our meetings was uniform; never absent, except through unavoidable reasons, and marked with the strictest punctuality. He was wise in council, judicious in suggestion, prompt in comprehending and in dealing with the questions, often grave and difficult, that from time to time claimed the attention of the Board. Through many years our personal and official intercourse with him was of the most pleasant and agreeable character. What has been loss to us we are well persuaded has been gain unspeakable to him. In his death we would hear the voice of the Master calling to prepare to give an account of our stewardship, and in the meanwhile to increased diligence and fidelity in serving the Lord.

S. O. WYLIE, *Chairman.*  
T. P. STEVENSON, *Sec.*

#### RESOLUTIONS ON THE DEATH OF WM. JOHN WIGGINS.

AT a meeting of the teachers of the Sabbath school of the 2d Reformed Presbyterian Congregation, New York, the following minute was unanimously adopted:

That in the afflictive but all-wise providence of God, our dearly beloved brother and fellow laborer, WM. JOHN WIGGINS, was, on the 17th day of July last, somewhat suddenly removed from his work here and from among us by death. The deceased was connected with this Sabbath school from its first organization; he was enrolled among its first scholars. Having very early in life made a public profession, he was soon afterward appointed a teacher, and from that time until two Sabbaths before his death, he continued to be a faithful, laborious, and very successful Sabbath school teacher among us. We all remember with gratitude to God, his kindness of heart, his devotion to his Master's work, the great interest he took in whatever would promote the benefit and enlargement of the Sabbath school, and the wonderful pleasure he felt in contributing to the improvement, happiness, and comfort of the chil-

dren. Very pleasant hast thou been to us, our dear brother; thy love for Christ and his work here was strong, surpassing the love of woman.

While we deeply sympathize with his bereaved widow, father and friends in this afflictive providence, yet when we remember his unfeigned faith, his works and labors of love, his peaceful and triumphant death, we would comfort them as well as ourselves with the declaration, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, they may rest from their labors, and their works do follow them."

We would take this as another admonition to work while it is called to-day. Some of us are just entering upon the great work of Sabbath school teaching, others have been long in the service, but let us all remember that it is only the grace of God and his Spirit filling our hearts with love to himself, his work here, and to the children, that will enable us, like our departed brother, to endure until the end, and to hear the voice of the blessed Master himself saying, "Well done, good and faithful servant; enter ye into the joy of your Lord."

*Resolved*, That a copy be presented to his father and to his widow, and that a copy be forwarded to the *Reformed Presbyterian and Covenanter* for publication.

JOHN J. LONG, *Secretary*.

## OBITUARIES.

DIED, at Elkhorn, Washington Co., Ill., March 20th, 1866, of consumption, ROBERT J. SMITH, in the 27th year of his age. Mr. Smith was born in the county and State in which he died, where he remained until the year 1847, when his parents removed to St. Louis, Mo. After acquiring an excellent education, he engaged in commercial pursuits, for which he soon developed a remarkable talent, and quickly rose to eminence in his calling. Pursuing his vocation with ardor, diligently devoting his time and attention to business, he rapidly gained a reputation for fitness, honesty, and skill in his profession, that gave him a high rank in the mercantile community of St. Louis. Having acquired by his industry and perseverance a position in life in which his usefulness was daily becoming more and more apparent, when his friends were rejoicing in his success, and the church—with which at an early period he had been united—recognized his ability and worth, he was suddenly stricken down, receiving bodily injuries which resulted in that fatal disease, which at a later day terminated his life. Partially recovering from the effects of these injuries, which for a time confined him to his bed, he returned to business, but with energies impaired and reduced strength. But a short time sufficed to develop the fatal disease, and by the advice of physician and friends, he gave up his business in the city, and removed to the vicinity of his residence at death, at engaged in business in the country. For a time all promised well; his business was exceedingly prosperous, his strength seemed to have returned, and his ultimate restoration to health was hopefully looked for. But alas, these hopes were vain and transient, the disease quickly assuming a malignant form, and striking at the very vitals of his life, compelled him to relinquish his worldly pursuits, and devote his remaining days in preparing for death. As the disease progressed his sufferings increased, and during the last year of his life, his sufferings were unusually severe, yet he patiently bore his afflictions, knowing that He who triumphed over death, hell, and the grave, was his Redeemer. At midnight, peacefully, calmly, in full possession of all his faculties, conscious of the immediate presence of

death, and after an affectionate recognition of his faithful and loving wife, whose care and tenderness had soothed and cheered him in his afflictions, he passed away. "Blessed are the dead that die in the Lord."

The deceased was kind and amiable in his deportment, serious and reflective in his life, and manifested a strong attachment to the church and her ordinances. He was a deacon of the St. Louis congregation, and discharged all the duties pertaining to his office, with zeal and fidelity, until the period of his removal to Elkhorn. The memory of his many virtues is a rich legacy to the sore hearts of parents, wife, and children, to whom he was peculiarly endeared. Long shall we mourn him, and we never can forget him. COM.

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DIED, at Sugartree Ridge, Aug. 29th, 1866, Dr. ALEXANDER GRIER. His disease was called congestion of the liver.

Before removing to this place, he had been practicing medicine at Cedarville, where he joined the Ref. Pres. congregation. Some four years before his death he located at this Ridge, out of the bounds of any congregation in the church. He was occasionally present at the ordinances in Cedarville, and also at Cincinnati. He was a man of fine education, eminent medical ability, clear judgment, and combined with all, great prudence. His medical practice was large, and he was very successful. His deportment was of a high moral tone, and his daily walk was that of a Christian. He did wrong to go beyond the bounds of the church, but he had it in view at no distant day removing from that place to some congregation. A United Presbyterian minister who visited him several times during his affliction, said his conversation was very satisfactory and comforting. The Dr. himself told me when near his dissolution, that he was at peace with God; that his way was clear, and that he had no doubt of his interest in Christ. He was entirely rational through all his sickness, which lasted some eight days. Though no blood relation witnessed his death, he had so endeared himself to many hearts, that many tears were shed for him, and many mourners joined his funeral train. We mourn not for him, as those that have no hope. Let the living, the living lay it to heart, and learn "how frail man is." COM.

*United Presbyterian please copy.*

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DIED, in Brighton, N. Y., in the 63d year of her age, ELIZA G., wife of W. M'Lerron, late of Barnet, Vt. She acceded to the R. P. Church in the year 1823, under the pastoral care of the late Rev. Jas. Milligan. She continued in the same connection, living a consistent Christian life, beloved and respected by all who knew her. Her children, of whom she left nine, seven sons and two daughters, have risen up and called her blessed; her husband also praiseth her. She has done him good and not evil all the days of her life. COM.

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### BOOK NOTICES.

A DISSERTATION ON THE NATURE AND ADMINISTRATION OF THE ORDINANCE OF BAPTISM. In two parts. By William Somerville, D. M.

The first part of this work was published a number of years ago. It treated of the mode of baptism. We remember that we were greatly pleased with the clear manner in which the argument was presented. The second part discusses the subject of infant baptism. By stripping the question of all extraneous matter, the au-

thor has narrowed the scriptural arena of controversy. In making concessions to Anti-pedobaptists, he forces them to yield the entire ground from which they defend their position. We thank the author for the copy which he has kindly sent us.

**THE CHURCH AND THE WORLD**, at the final outbreak of Evil and Revelation of Anti-christ, &c. By Rev. J. Gregory, A. M.; with an Appendix by Mrs. A. P. Joliffe. Reprinted from the London edition.

Solomon's observation, "of making many books there is no end," is likely to be verified in regard to the subject of the millennium. Whether from a latent fear that after all, their system does not rest on a firm foundation, or some other cause, the advocates of a corporeal appearance of Christ before the millennium, are determined to be heard. We feel disposed to say to them as the Quaker said to the Universalist: "If thy doctrine is true, we don't need thee; if it is not true, we don't want thee."

But we do not view such books as these as merely harmless. They are hurtful. The tendency is to lead away the mind from the great point of Christ's spiritual reign, and fix it on a mere visible manifestation of his humanity. He will reign over the earth by his law, but his throne is, and ever will be in heaven.

We take pleasure to inform our readers that the U. P. Board of Publication has published an edition of the Bible with Davidson's explanatory notes. The Board have procured the original plates, and are now prepared to issue an unlimited number of copies. This is the best edition of reference Bible extant. The notes by Dr. Davidson, are judicious. Indeed, this book might be termed an epitomized commentary on the Bible. The execution is much superior to the foreign editions. The paper is good, the type clear, and the binding is Turkey morocco, with flexible backs. To ministers, students, and young people generally, we earnestly recommend this edition of the Holy Scriptures. Price \$3.75.

The last No. of the *Covenanter* contains a prospectus of **SERMONS AND ADDRESSES** by Alexander Henderson, 1638. We are informed that the original manuscripts have been lately discovered in Lanarkshire, and are now in the possession of Rev. Robert T. Martin, minister of the Reformed Presbyterian Church, Scotland. The manuscripts have been submitted to competent judges and are pronounced genuine.

This will be a work of interest to Covenanters, not only on account of the high estimation in which the memory of the author is held, but because, also, of the light which it may be expected to shed on the events that occurred in the times when these addresses were delivered. We have no doubt that many of our readers will become subscribers. The work will be put to press by Mr. Martin, so soon as four hundred subscribers are obtained. The book will contain from 500 to 600 pages. The price to subscribers will be eight shillings sixpence, a little over two dollars, American coin. Mr. Samuel Davidson, No. 319, and Mr. William M'Cune, No. Liberty street, Pittsburgh, will receive and forward names and subscriptions.

**BE PATIENT.**

THERE are thousands of men who labor without any apparent fruit, but whose lives are nevertheless very fruitful. Missionaries, humble pastors, and self-denying teachers, who labor among poor and ignorant men in obscure places, whose outgoing and incoming is not chronicled in the papers, who are not praised and who really do not see, after a year spent in faithful efforts to spread the Gospel, that they have done much. There are ministers whose shoe's latches many of us are not worthy to unloose—men that royally give their lives with patience and grandeur in obscurity, and without the remuneration either of praise or present prosperity, and that die sadly, saying :

"It seems as though my life has been in vain."

O faint heart! God will show you another picture when you stand in Zion and before him. Your life has not been in vain.

You have sown seeds in thousands of hearts that will come up in due time. You have not labored for naught. God is covering in the various seeds that you have sown, and watering them with your tears, and there will be a precious harvest even upon earth, while in heaven you will come with your bosom full of sheaves.

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**CLAIM YOUR OWN**—To you who are in trouble, there are some chapters, some particular promises in the word of God, made in a most especial manner, which should never have been yours so as they now are, if you had your portion in this life as others have; and therefore, all the comforts, promises, and mercies which God offereth to the afflicted are so many love letters written to you. Take them to you. Claim your right and be not robbed.

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**APPOINTMENTS BY PITTSBURGH PRESBYTERY.**

*Oil City*—WALLACE, Oct. 4th Sab., Dec. 3d Sab. till Jan 2d, March. SLATER, Nov. 1st and 2d Sabs., sacrament 2d Sab. M'CLURKIN, Nov. 2d and 3d Sabs., Jan. 3d and 4th Sabs., Feb. 3d and 4th Sabs., and moderate call when requested. STERRETT, Dec. 1st and 2d Sabs. N. M. JOHNSTON, Feb. 2d Sab.

*New Alexandria*—M'CLURKIN, Dec. 4th Sab., March 3d and 4th Sabs. WALLACE, Nov. 1st and 2d Sabs. Dec. 1st, Jan. 3d and 4th Sabs. STERRETT, Feb. 3d and 4th Sabs.

*Clarksburg*—M'CLURKIN, Dec. 3d Sab., Jan. 1st Sab., March 2d Sab. WALLACE, Nov. 3d Sab., Feb. 1st Sab. STERRETT, March 1st Sab.

*Greensburg*—M'CLURKIN, Jan. 2d Sab. WALLACE, Nov. 4th Sab., Dec. 2d Sab., Feb. 2d Sab. STERRETT, March 2d Sab. N. R. JOHNSTON, Nov. 1st Sab.

*Mahoning*—M'FARLAND, Dec. 4th Sab., Feb. 4th Sab.

*Pine Creek*—M'FARLAND, Nov. 1st Sab. WALLACE, Feb. 3d and 4th Sabs. N. R. JOHNSTON, Dec. 1st and 3d Sabs., Nov. 3d Sab., Jan. 1st Sab.

THE

# Reformed Presbyterian and Covenanter.

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## CAUSES OF FASTING.

PREPARED BY THE COMMISSION OF SYNOD.

WHEN God calls to mourning, it is unwise and unsafe to disregard the call. This truth is set forth in strong terms by the prophet, "In that day did the Lord God of hosts call to weeping and to mourning, and to boldness, and to girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we die. And it was revealed in mine ear by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts." To this duty he is now calling us by the sins of ourselves and others—by judgments on account of sin, and by our need of the blessings that in his great mercy he is prepared to bestow on those who ask in humility and faith.

I. We should fast and mourn on account of sin. "O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity and receive us graciously." "If we confess our sins, he is faithful and just to forgive us our sins."

1. Our personal sins. The sin of our nature. Sins of childhood and youth. Our love of earthly things. Conformity to the world. Misimprovement of the means of grace, coldness and carnality.

2. Family sins. Frequent delay of presenting children in baptism. Infrequent and feeble prayers for them. Inattention to their early religious training. Unkindness in our carriage toward them. More concern for their temporal than for their spiritual welfare. Frequent neglect of family worship, and lifelessness in the duty when performed. Inattention to bringing up children in the knowledge of, and attachment to the distinctive principles of the church.

3. Ecclesiastical sins. The church is in a great measure settled on her lees, in regard to the life and growth of religion in the hearts of her members. The efforts for holding forth the

mony of Christ to the nation have been feeble, and to a great extent fruitless. Schemes of promoting the cause of Christ after projected are left to languish for want of co-operation and support. The visible church is still in a divided state, and the means employed to restore unity, are in a great measure ineffectual, because they propose to accomplish the object at the expense of truth. The various religious bodies are in a great measure insensible to the claims of Messiah as king of nations. They refuse to call on the authorities of the land to take steps to have the constitution so changed as to honor God and his Son. Nor have we ourselves, with a zeal becoming the occasion, embraced the opportunity afforded in the reconstruction of the government of calling the nation to the godless character of the Constitution.

4. National sins. The kingdoms of the earth are still hostile to Christ. They will not have him to reign over them. The nations of the old world are wondering after the beast. In our own country the hand of God in the judgment of civil war has not been seen and acknowledged. Efforts to protect the freedmen in the enjoyment of their liberties are opposed and frustrated by the Executive power of the nation. Vile men are exalted, and the wicked walk on each side. Legislators, however earnest a majority of them are for the rights of men, are indifferent to the rights of God. The nation refuses to kiss the Son, and seems determined to brave his anger.

II. We should fast and mourn because of the judgments of God inflicted on account of sin. To this he is calling us in his word. "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, joy and gladness from the house of our God?"

1. The hand of God is on us in spiritual plagues. He has sent leanness to our souls. Lukewarmness in regard to divine things sadly prevails. We are neither cold nor hot. While we have the form of godliness, there is great lack of the power of it. We take little delight in spiritual things. The ordinances are to us as dry breasts. We have but a limited experimental knowledge of the enjoyment that is found in fellowship with the Father and his Son Jesus Christ. In the bitterness of our spirit let us lament, "Our leanness, our leanness, woe unto us."

2. The church is under the cloud of the Lord's displeasure. His hand has been laid on our Seminary in the removal by death of one of the professors. The visible unity of the church general is sadly broken up. Her councils are divided. In the various Presbyterian bodies there are manifest tendencies toward latitudinarianism. Through lack of spiritual discernment, compromising with error and sin is resorted to as a means of restoring ecclesiastical unity, in place of earnest contending for the faith once delivered to the saints.

3. The consequences of the war are still severely felt in the land. By the high prices of the necessities of life, as well as by oppressive taxation, exhaustive draughts are made on the resources of the people. Hearts are still bleeding from the wounds made by the untimely death of loved ones on the field of blood.

4. The nation is suffering the judgment of bad rulers. God took away one President in his anger, and gave another in his wrath. He has sent on the nation the sore infliction of a chief magistrate who is not only a vile drunkard, and otherwise grossly immoral, but who has sold himself to the traitors who are seeking to reduce the nation again under their power, and make the condition of the enslaved worse than before his bonds were broken. And the dominant party in the nation, though resisting the encroachments of the President on the rights of Congress, are ready to yield the question of the negro's enfranchisement to the will of the States that revolted in order to perpetuate slavery. How blinded are the legislators of the nation, thus to deliver over its friends in the day of need, to their cruel enemies!

III. We should cry mightily to God that he would show us kindness and mercy. Thus did Ezra: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. So we fasted and besought our God for this: and he was entreated of us." Ezra 8: 21, 23. God commands this: "Therefore also now, saith the Lord, Turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering to the Lord your God?" And he has annexed to the command the encouraging promise: "Then will the Lord be jealous for his land, and pity his people." Joel 2: 12, 18.

We need and should earnestly seek, 1. The abundant outpouring of the Holy Spirit. This is promised: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

2. The prosperity and unity of the visible church. That God would direct to scriptural means for healing the breaches of Zion, extend her limits, and make her a power and a glory in the earth.

3. The subjection of our land and of all lands to the Mediator. That he would take to him his great power and reign, and establish his dominion over the whole earth.

4. Our preservation from public judgments: That God would, as in times past, send rain from heaven, and fruitful seasons, filling our hearts with food and gladness. That he would shield us from the pestilence that walketh in darkness, and from destruction that walketh at noonday. That he would continue peace in the land, so that in its peace we may have peace.

For these and other reasons, the Commission appoints the sec-



ond Thursday of January, 1867, to be observed as a day of fasting by all under their care.

THOMAS SPROULL, *Chairman.*

ALLEGHENY, Nov. 18, 1866.

### FREEDMEN'S STORIES.

THE colored people connected with our Mission are almost without exception persons who obtained their freedom during the progress of the war. We have numerous representatives from Maryland and Eastern Virginia who as our army advanced made their way to "the Union," and were sent to Washington. All of them have stories to tell of incidents and scenes in their slave life, as well as of the adventures connected with their escape, which when heard from their own lips, are always interesting, often affecting, and not unfrequently amusing. From their stories, brief notes of which were taken at various times during the past year, I select a few for publication.

#### A FEW SLAVES IN VIRGINIA DETERMINE TO HAVE A SCHOOL OF THEIR OWN.

Mr. John Burles,\* blacksmith, wheelwright and carpenter—one of the most reliable men connected with our Mission—gave me the following account of his first efforts to obtain an education:

A big negro came into the neighborhood who brought with him the reputation of being a scholar. He was regarded with wonder. He could read—it was thought he could teach others to read. Soon the project of setting up an institution of learning was gravely discussed. The question of a site and appropriate buildings came first in order. Both were soon determined. There was an old log cabin deserted—"not fitted for anybody to live in"—on a farm and near the woods. This building was available and decided the location. Some repairs were necessary. The building had one door, but no windows—it needed none; even "the chinks" had to be stopped "*to keep the light in!*" The hours for school were in the dead of night—from 9 or 10 o'clock until near daybreak. The night for the opening of the school was agreed upon. Meantime books must be procured. Each of these courageous fellows sought some little white boy, whom he could induce to buy a spelling book for him—"a John Comly." (Many of the freed people when asked if they have any books, will say "we have a John Comly." This seems to have been the only

\*Mr. Burles was the chief assistant of Rev. J.S. T. Milligan in the erection of the Mission school house. The energy and rapidity with which Mr. Milligan proceeded in the erection of this building, contrasting so wonderfully with what they had been accustomed to witness in the South, seems to have startled the colored people not a little. *John Burles* says Mr. Milligan would "hardly stop to see if a man was breaking his neck." There is no one of whom they preserve a more lively and grateful recollection.

spelling book they know anything of.) Each of the proposed scholars, with his new "John Comly" carefully secreted, (not in his pocket, but still nearer to his dark skin) made his way in the evening to the vicinity of the school, and "lay round till all was still," when one by one, they cautiously entered the dark, windowless cabin. (A single gleam of light from the deserted cabin, might have been fatal to the whole enterprise.) When all were in, and the door fastened, the question of lights came up. In the middle of the cabin they "raised a pile of rocks," and placed upon the top of these "an oven lid turned upside down." In this they kindled a fire of pine knots. When the blaze rose high and the smoke curled up and overshadowed them, they gathered around the light, opened their books, and began with A B C. What varied emotions must have been revealed in the countenances of those devout worshipers around this altar of science which they had dared to erect in this their humble temple, in defiance of the laws of Virginia! How their enthusiasm was kindled! What visions of glory and renown they had—knowledge was power, and were they not in the way to gain knowledge? Their instinctive suspicion of a real connection between knowledge and *liberty* animates them to perseverance. All goes well for two weeks. Then comes the end. The patrol had got word of their unlawful proceedings. Near midnight there is a rude knock at the door. They realize the situation in an instant. Well they know that that one knock is the death knell of their whole enterprise. Suddenly extinguishing the light, they consult as to the means of escape—how wisely let the sequel tell. The patrol men, enraged at the delay, continue to knock more rudely, and with many oaths demand that the door be opened. There is no reply from within, but they are thinking, "aye, aye, massa, we open de do for you d'reely." They resolve to open it in their own way. Its hinges were made to open inward, but the safety of more than a dozen darkies overrules this arrangement of the carpenter. They decide that for once, the "do" must open outward. In short, their instantly chosen commander plans a "charge of the black regiment." They rush to the door, and by main force carry it off its hinges, the patrol men falling under it. Away they go, and are soon lost in the darkness. "There would have been a right frolic of whipping if we had been caught." But no one was whipped; no one was caught that night.

Thus did a slave realize, in one brief fortnight, his own ideal of a school, and thus did the chivalry of Virginia, for the safety of the Union, extinguish in a moment that bright ideal.

#### HOW A FAMILY ESCAPES IN THE NIGHT.

Mr. Henry Parker, who has been with the Mission from the first, and whose children are among the most promising of the school, relates the following circumstance of his escape from bondage:

Lived in Virginia, between Washington and Richmond. Was making a fire in a room adjoining that in which his Missia was.

Heard her making arrangements to have all the slaves carried to Richmond next day. She would drive the buggy herself—Henry would take the others in the big wagon. Henry comes to his own conclusions. Missis says: "Henry, feed the horses well; we're going a journey to-morrow." "Oh yes, Missis." Horses are accordingly fed well. After 9 o'clock, "when all was still," Henry takes Missis' horse that she was to have driven to Richmond, confiscates it, rides it off to the cabin three miles distant, where his Octavia and her children were. They consult and advise. On the one hand lay *Richmond and bondage*, on the other "*the Union*" and *liberty*. They did not hesitate. By midnight they were all ready to start. Henry rides, and carries as many "piccaninies" as he can. Octavia and the older children and other relatives follow on foot. They tremble at the shaking of a leaf. They must avoid the rebel pickets and scouts. They are headed for the Union lines. It is near day-break. Some women from a farmhouse call to them, and they all "squander and hide in the bushes like partridges." Henry rides on. No harm happens to him. Enter the Union lines about "sun up." Is conducted to General Blencker's headquarters. "There was I with the baby, and Octavia hiding in the bushes!" General Blencker comes to the rescue, takes the baby and "tends it most half the time." Orders milk to be procured for it. Orders the cavalry out to send for Octavia and the other "partridges." Cavalry return in a few hours, bringing in all. Meantime, Mr. Parker gives information to Gen. Blencker which leads to a battle at Wolf Run Shores, which resulted in the capture of most of a regiment of South Carolina troops, then under the command of Col. Wade Hampton.

#### LOOKING RIGHT TO GOD.

A few evenings ago, after all had retired to rest, there came a rap at my door. I opened it, and there was Jessie Bailey, almost as black as the night itself, but with a face lit up with its accustomed smile. He is a man whom all recognize as a Christian—an Israelite indeed—I was always glad to see him, but on that evening I felt that his coming was a real blessing. In dealing with the great variety of characters which one meets with in missionary life, one learns to prize very highly the man who lives near to God, however ignorant he may be. I took him by the hand, and asked him to come in. He told me he had been turned out of employment, had been walking for three days in search of work, but could find none. His family was sick (he lives in a shanty with but two rooms and near the marsh, mosquitoes, at this season, very "plenty, but we makes a smoke and keeps them out, so we gets some sleep.") I bid him not to be discouraged. He would get employment soon, and in any case, God would take care of him. "Yes," he replied, "*I know he will. It's been my rule ever since I joined the church. Just look right to God, and he never fails me.*" After some remarks he said, "There was one thing that always made me think I'm right in this. I was a slave near Richmond, had a

wife and three children. One day my brother come to me and say, 'de traders been round. Missis gwine to sell you down souff.' Soon after a message come from Missis to tell me to be ready to go to Richmond to-morrow. *But I had just jined the church, and looked right to God, and knowed he would do what was right.*" By various questions I endeavored to ascertain from him whether he had any serious trouble of mind or conflict in view of the anticipated separation from his family. His uniform answer was, "No; *I just looked right to God.*" "But," said I, "did you go to rest that night without spending more than usual time in prayer, and did you sleep soundly all night?" "Neber sleep sounder in my life. *You see, I just looked right to God, and I knowed they could n't sell me away from God.*" After this reply I was satisfied, questioned him no further, felt that this man had learned "the short method of dealing" with troubles and trials.

In the morning he prepared his "bundle," and taking leave of his family, started out in the cold storm of December, going to his Missis to be "sent to Richmond" (to be sent to Richmond, in their language, meaning to be sold south). He had to pass the plantation of a neighboring slaveholder, who, seeing Jesse with his bundle trudging through the drifted snow, called to him: "Jess. where you going?" "Missis gwine to send me to Richmond." "Jess, if I were you I would n't go." "But Missis sent for me." "Well, I would n't go anyhow. They'll sell you away down south." "*They can't sell me away from God.*" "They'll sell you away from your family two or three thousand miles south, and *what good'll God do you?*" This blasphemous onset did in no way disturb Jesse's faith. He said, "I just laughed at him, and said, 'You're a white man and can read de Bible and I can't, *but I know God is everywhere, and He can take care of us.*'"

"I went on to Missis and found her and her sister sitten in de room. Dey both spoke to me very polite. After little Missis say, 'Jess, what you bring your bundle for?' 'Your gwine to send me to Richmond, ain't you?' 'No, Jess, I've changed my mind, I won't sell you.' *Now it was God did it.*" Jesse hastened to add, "And why not?" He who would not let King Ahasuerus sleep—he in whose hands are the hearts of all, and who turns them as the rivers of water whithersoever he will, in answer to the prayer of faith, had changed the purposes of the despot who seemed to hold in her hand the destiny of this poor man and his family.

After telling me the above story, and after some further conversation, Jesse, in the simplest manner possible, and evidently unconscious that he was saying anything remarkable, spoke as follows: "Yes, that's been my rule." "That's been all my hope." "Just look right to God." "His will is my will." "*I won't try to boss over Him.*" "I'm satisfied with his will."

Reader, I ask you to ponder well the above utterances. Imagine yourself in your room at night listening to a poor freedman's confession of faith. Look right into his eyes. Mark his simple and unaffected tones. He speaks slowly, and in a low tone, with a con-

siderable pause at the end of each brief sentence. His soul seems to make six successive efforts to convey to you a true impression of his religious experience. Unconsciously, he ascends step by step to a marvelous climax, to which few even of those who have "built the lofty rhyme" could have attained. He stands at length almost where David stood when he sang that sublimest of songs, "God is our refuge." I took down the words at the time, and in the order in which they stood. I have often tried the experiment of transposing them, but have always returned to the order in which Jesse gave them, which, being the natural order and succession of thoughts in his mind, is the right one. I felt that God had sent this poor freedman to cheer, comfort and instruct me. I shall remember *his* words long after I have forgotten many eloquent sermons. I may add that this man, though he has been a diligent student in the night school and Sabbath school, can scarcely read a verse in the Testament correctly. It is questionable whether he will ever learn to read well. Like most of God's children who have been eminent for piety, he has been a great sufferer. Several times he received more than one hundred lashes. His wife told me that at one of these times, when he was unbound, she saw him "*drop down in a heap.*" At one time to avoid intolerably cruel treatment he lived a whole year in the woods. At another time to prevent his escape he was shot and severely wounded. Four of his children were, at different times, sold in the market, and are lost to him forever. The treatment he received, no doubt, has had its effect upon his mental faculties. Meantime his faith has grown exceedingly, and his life has become a beautiful exemplification of the text, "*Look unto me, and be ye saved.*"

361 4½ St. WASHINGTON, D. C.

J. M. ARMOUR.

#### NECROLOGY—REV. JAMES M. WILLSON, D. D.

DIED, in Allegheny City, Pa., August 31st, 1866, Rev. JAMES M'LEOD WILLSON, D. D., Professor in the Theological Seminary of the Reformed Presbyterian Church, in the fifty-seventh year of his age.

Professor Willson was the second son of the late Rev. James B. Willson, D. D., for many years Professor in the same Seminary and distinguished as one of the most learned, able, and eloquent divines of his day, as well as for his uncompromising attachment to the distinctive principles of the Reformed Presbyterian Church. His mother was a sister of the late Rev. W. L. Roberts, D. D., well known also as an able and eloquent preacher, and a zealous Covenanter.

The Willson family has been for some three generations, perhaps *the most prominent and distinguished family in the Reformed Presbyterian Church in this country*, so that the name has become a

familiar household word among Covenanters. The family is of Scotch-Irish descent. Its ancestors, who were among the first settlers of Pennsylvania, emigrated from the neighborhood of Rosstrevor, County Down, Ireland, early in the eighteenth century, probably about the year 1706 or 7. The subject of this sketch was born November 17th, 1809, in the "Forks of Yough," near Elizabeth, Allegheny county, Pa. He spent some years of his boyhood in the city of Philadelphia, where he received the first rudiments of a literary education, afterward prosecuted at Newburgh, N. Y., and completed at Union College, Schenectady, where he graduated with high honors in the year 1829, before he had completed his twentieth year. During boyhood and youth he was ever active, and even foremost in all youthful sports, yet he was mercifully preserved from those follies and snares that so often lead the young to ruin. From childhood he was apt in the acquisition of learning, and diligent in his studies; and so thorough had been his previous training, and so advanced his scholarship, that on entering college he took high rank at once in the senior class. After leaving college he spent some years in teaching, first in an academy at Bell Air, Maryland, then at the village of Schodack, near Albany, N. Y., and lastly in the city of Troy, N. Y., in the latter place as Principal of the High School.

While thus employed at Schodack, he became acquainted with Miss Rebecca Burt, of Schenectady, to whom he was married April 30th, 1833, and by whom he had eleven children, seven of whom, two sons and five daughters, survive him—one having died in early youth, and three in infancy. This faithful and devoted wife, partner of his joys and sorrows for nearly twenty-seven years, was removed by death in 1860. She was a woman of superior intelligence and exemplary piety, and was beloved by all who knew her.

Professor Willson made a profession of religion in the year 1831, in the congregation of Albany, of which his esteemed father was then pastor. Having thus dedicated himself to the service of Christ, he at once entered upon a course of Theological studies, which he prosecuted with diligence until May, 1834, when he was licensed to preach the everlasting gospel by the then Southern Presbytery. During the summer months of that year, he traveled over the eastern section of the church as a probationer, and in the fall received two calls, one from the congregation of Conococheague, and the other from Philadelphia, the latter of which he accepted, and was ordained to the office of the holy ministry, and installed in the pastoral charge of that congregation, November 27th of that year. There he labored with great acceptance, and very considerable success, until the fall of 1862, a period of twenty-eight years.

In the year 1859 he was appointed by Synod to a professorship in the Theological Seminary, located in Allegheny City, a position for which he was eminently qualified, and which he filled with great industry and zeal for three successive sessions, while *still retaining his pastoral relation to the congregation, and per-*

forming all pastoral duties with his usual diligence. These accumulated labors under circumstances requiring his separation from his congregation and family for nearly half the year, were too onerous for either his physical or mental constitution; and it was found necessary, as Synod was not disposed to remove the Seminary to Philadelphia, to dissolve his pastoral relation with the congregation, that so all his energies might be devoted to the Seminary. This was done in 1862, and in the fall of that year, he removed with his family from the scene of his life-long labors, and from a congregation that respected and loved him, to Allegheny, where he continued to perform the duties of his professorship until the day of his death; and it is no exaggeration to say these duties he performed with a *greater* degree of ability, assiduity, and success, than any of his predecessors.

Coincidentally with his labors as pastor and professor, he performed an amount of other work equal to the whole power of a man of ordnaty gifts. For more than seventeen years he was sole editor of the *Covenanter*, an ably conducted and efficient monthly, and co-editor with Dr. Sproull for four years more, after its union with the *Reformed Presbyterian*. Besides his editorial writings and other contributions to the periodical press, he was the author of several other works. The first of these, issued about the year 1840, was entitled "The Deacon," in which the nature and duties of the office of deacon in the Christian church are fully and ably discussed, and the necessity of the restoration of that officer to his place and functions convincingly vindicated. Although this office, equally with those of both the teaching and ruling elder, is essential to scriptural Presbyterian order, yet for some generations it is well known that it had fallen into disuse in most Presbyterian Churches. In order to remedy this defect, an attempt was made by Synod soon after the New Light defection, to have the office restored. This attempt met with opposition—mild indeed at first. It showed itself very distinctly at the meeting of Synod in 1838, in the discussion of the overture on church government, &c., sent down by the Synod of 1836. The subject of this sketch took decided ground in favor of the full restoration or restitution of the office. As the opposite sentiments at that time found favor in the minds of some Covenanters, a formidable party in opposition to the introduction and full power of the deacon was soon formed in the church. This led to the preparation and publication of the work on the deacon question. A long struggle ensued, but the final result is that all formal opposition to that office has long since ceased, and there are comparatively only a few congregations now in the church where this officer is wanting.

Not long after the publication of "The Deacon," he issued a small work entitled "Bible Magistracy," and after a brief interval, another entitled "Civil Government." Both of these, as their titles indicate, are on the same general subject. The latter is a critical *exposition of Romans 13:1-7*, and is really a masterpiece on the *Seceder controversy*. Some years later he published a most excel-

lent little treatise on Psalmody. This was undertaken at the solicitation, and by the appointment of an association composed of delegates from the various churches in Philadelphia that use exclusively the Scripture Psalms in the worship of God. This work is in great part a compilation, but it is certainly the most complete defense of a Scriptural Psalmody extant. It lacks nothing; it contains nothing redundant; it seems to be perfect. No attempt, so far as known, has ever been made to answer it, and it is not likely that any such attempt ever will be made. In fact, it is unanswerable. The re-publication of these two last works, so that they could be put into the hands of every professing Christian in the country, would be an invaluable, as well as eminently seasonable service to the cause of Christ. Had the author's life been spared, it was his intention to revise and re-publish his work on "The Deacon." It is believed, however, that no such necessity exists at present for its re-publication as for that of the other two.

In addition to all these varied labors, he spent some two or three hours daily in the instruction of youth. This was chiefly during the earlier years of his ministry, and was with him a matter of necessity, in order to eke out his meagre salary. This statement is not intended to cast any reflection on his congregation. It was for a long time weak in numbers and weaker in resources; yet it was liberal, according to the prevalent ideas of liberality among Covenanters in those days. Notwithstanding this, however, it is but just to say, that had the congregation then been as liberal in proportion to its ability, as it was during the last years of his pastorate, he would not have been compelled to overtax his strength by any secular occupation. In this connection it is proper to say that the fault lay chiefly in the financial system in vogue in those days. The pew-renting contrivance was then the great channel of liberality—a system calculated to crush the spirit of liberality out of any people. Happily, a more scriptural, and by consequence a more excellent way has since been learned, and was adopted with his cordial approbation. He was always punctual in his attendance on church courts, and he was no idle spectator when there. It is believed he was never absent from his place in Presbytery or Synod, in a single instance during his whole ministry, unless through sickness, and he always took a leading part, and occupied a prominent place in all the discussions that interested and agitated the church. Among these might be mentioned the deacon controversy, the temperance question in its various phases, the slavery question, the question of voluntary associations, and during the last few years, the war question. These discussions, into which he entered with heart and soul, required a vast amount both of physical and mental effort. Such a multiplicity of labors, most of them sedentary, and requiring intense application to study, with little leisure for recreation, induced at length, in a constitution elastic indeed but never vigorous, that disease (softening of the brain) which terminated in his death.

*As a Pastor, Professor Willson was diligent, kind, and faithful.*



To some, especially those who were not intimately acquainted with him, his manner seemed somewhat cold and formal, but it was only a seeming coldness; for on further and more familiar acquaintance, this feeling entirely passed away. True, he never, from motives of policy, or any other motives, seemed to take more interest in any one's personal affairs than he really felt. It would have done violence to his nature to attempt it. Anything even approximating to sycophancy or flattery he detested from his inmost soul. He was always precisely what he professed to be—no more, no less. He reproved faithfully, and with great plainness of speech, and yet in most instances retained the confidence and esteem of those who were the subjects of his reproofs. They well knew he was prompted only by a sense of duty. It gave him great pleasure to see his congregation growing in numbers and in piety, but he always discouraged the use of any special inducements to increase its membership. He would not do this himself, and he always discouraged it in others. "Do nothing," he would say,—"for that end that you would regard as mean if done by your neighbors." He was perhaps too sensitive on this point, and there is little doubt that by too strict adherence to this policy, some honest Covenanters, especially emigrants, were permitted to be misled by the New Lights and lost both to the congregation and the church, when a little attention might have prevented it. His success as a pastor may be judged from the fact that at least two congregations, outgrowths from his charge, were organized during his ministry, and the membership of the original congregation when the pastoral relation was dissolved was nearly double what it was at the time of his settlement. Few cases parallel to this will be found in the history of the Reformed Presbyterian Church. True, the organization of one of these congregations was the result in part, at least, of feelings toward him that were a severe trial of his faith and patience, but he was remarkably sustained, and by this very discipline was trained and fitted for greater usefulness in his future life. He learned by experience that it "is good for a man to bear the yoke in his youth." It is pleasing, however, to be able to state that almost every trace of these unkind feelings has long since disappeared from the minds of the principal actors in that matter, who still survive, and it is believed that such was the case likewise with those who had gone before him. Truly "when a man's ways pleaseth the Lord, he maketh even his enemies to be at peace with him."

As a Preacher, the writer feels deeply his inadequacy to do justice to his character. He was plain, clear, logical, and eminently instructive in all his pulpit exercises. As a sermonizer he had no superior, and his presentation of divine truth, whether as a writer or a preacher, was always perspicuous and forcible. His exhortations to duty were earnest and cogent. His reproofs of sin fearless and faithful. He was constant in his studies, so that during those years of his ministry in which he was engaged in teaching, he thought out his sermons in the streets while passing to and

from his place of teaching. His discourses were generally doctrinal and argumentative, yet they were in an equal degree practical. His whole character was intellectual rather than emotional, and his mind was pre-eminently logical, and very naturally his pulpit exercises partook largely of these characteristics. His imagination was not brilliant, yet his descriptive powers were excellent. In the pulpit perhaps he erred by keeping them under too rigid restraint. His address was not usually attractive to strangers, but those who waited on his ministry from Sabbath to Sabbath, gave him the preference above the most distinguished stranger. His style was plain but pure—never ambitious or flowery. He had no set phrases, not even in prayer. He seldom, if ever, in the pulpit, used the words "my brethren," "my hearers," or any similar phrases so often needlessly used by preachers, sometimes to fill a blank, sometimes for no conceivable purpose whatever. His eloquence consisted in clearness, conciseness, terseness, and force of statement, not in the use of high-sounding phrases that mean nothing. Indeed, in his oratory there was little that would be called popular eloquence, and yet when warmed up with his subject, which was frequently the case, he would rise to a thrilling eloquence seldom surpassed—sometimes he was truly sublime.

In all his ministrations he manifested an unwavering attachment to the distinctive principles of the Reformed Presbyterian Church. He never forgot that while it was his great business to win souls to Christ, it was equally his duty as a witness for Christ, to present his claims for the homage of men and nations. It was his delight as well to say to Zion, "Thy God reigneth," as to "bring good tidings of good, and to publish salvation." He took a special interest in the exercises, uniformly observed in the Reformed Presbyterian Church, of examining and defending the terms of ecclesiastical communion preparatory to the dispensation of the Lord's supper, and always performed this exercise with a vigor and freshness that the writer has never heard equaled. He never wrote out his discourses, but they were so well digested on all occasions, that it would have done him no discredit had they been transferred *verbatim* to the press. He never attempted to preach without study, and he never during his whole ministry, so far as known, except on one occasion, preached the same sermon twice. There are few of whom this could be said in truth.

As an Editor and author, the writer feels still more his incompetence to do him justice. His controversial powers were of a high order. Neither friend nor foe will deny this. His knowledge of history, especially church history, was both extensive and accurate. This furnished him with ample resources, and these always available and used by his superior powers of argumentation, made him a formidable antagonist in all ecclesiastical controversies. As a controversialist, too, he was eminently successful. The result in regard to the deacon question, in which he was assailed with the greatest bitterness and pertinacity, has already been indicated. In regard to the question of voluntary associations, long a vexed

question among Covenanters, he lived to see some of his most bitter opponents as active, if not as prominent in anti-slavery societies as he had ever been. The cause, however, had in the mean time become less unpopular. Many other instances might be adduced of equal success, but one only is selected. Abrief, but sharp controversy arose some twelve or fourteen years ago with a conductor or correspondent (or perhaps both,) of the *Banner of the Covenant*, the order of our New Light brethren, in regard to the plenary inspiration of the Scriptures. These writers maintained that the words of the Bible were not inspired—only the ideas, and that the sacred writers clothed these ideas in their own words. This error he attacked with even more than his usual vigor, and with what success, a careful perusal of that discussion will evince. The defeat of his antagonist in this encounter was complete and overwhelming. The discussion will be found in the two *Magazines* about the time referred to. The excellence of his descriptive powers is manifest in his varied editorial writings, especially in his letters from abroad, published in the *Covenanters* in the year 1848, and also those published last year.\* His review and his monthly summaries of foreign and domestic intelligence, showed a remarkable power of condensation. These usually exhibited, in a very brief space, a more clear, definite, and intelligent view of the workings of Providence in the affairs of the world, than could be gathered by ordinary minds in hours, or even days of attentive reading. They were almost uniformly copied into other *Magazines*. It is somewhat remarkable that the last production of his pen is a biographical sketch of his respected father, which will appear in the *Presbyterian Almanac* for this year.

As a Theological Professor, it may be truly said, that his abilities shone with a brighter lustre than in any other sphere. In the Seminary he was in his element. He loved teaching, and his learning was varied and extensive. He had much experience as an instructor, and the more advanced his pupils, the greater his delight in imparting instruction to them. His talents, his experience, and his acquirements, together with his love for the work, fitted him in an eminent degree for the position; and well and faithfully did he serve the church in that capacity for seven years. The students not only respected and esteemed, but really loved him. It is a matter of lamentation that he was not permitted to serve Christ in this capacity several years sooner. In that event the church might have been spared that marked and painful chastisement which resulted from the appointment of his immediate predecessor. But let the mantle of oblivion cover up forever that whole matter, while the lesson it teaches should never be forgotten.

In regard to his position in the Seminary, his death is a severe, if not irreparable loss to the church. But it is especially in this, that

\*Professor Willson visited the British Isles in 1848, and again in 1865, when he extended his tour to the Continent.

"he being dead yet speaketh," as he was instrumental in teaching so many, who appreciated his instructions, and who follow his example.

Prof. Willson was an "Israelite indeed, in whom was no guile." His whole life gave evidence of this. He had a heart-hatred of all hypocrisy and deceit, and could not easily be persuaded to suspect men of deceitfulness in their public course or hypocrisy in their professions of friendship. He trusted even too confidently in the honor of others, and cunning and management sometimes obtained dishonorable advantage over him. When others follow him to the habitations of the just, they will in this respect be conformed to his character. He took a deep interest in all the public schemes of the church; he was eminently public spirited. He took an active part in promoting the interests of our Foreign Mission, as well as the Domestic and Freedmen's Missions. He early identified himself with the cause of abolition in Philadelphia in the days of its trial. The humble edifice in which he ministered, was for many years the only building that could be obtained in the city for abolition meetings. He was always active and decided in the cause of temperance, and was one of the principal agents in obtaining the freedom of the Reformed Presbyterian Church from all complicity with the traffic in intoxicating drinks.

His intellectual powers were great and well cultivated. His mind was exceedingly active, and wrought with rapidity and power. As a Presbyterian and a debater, he excelled. His knowledge of church law and ecclesiastical procedure, was most accurate and extensive. Perhaps the chief and leading characteristic of his mind was the power of analysis. He was able to distinguish and separate all the elements of any subject of thought, and with this combined the power of expressing all these in the clearest and most comprehensive statement; and when he once embraced an opinion, he did not readily change. So mature was his judgment even in his youth, that he never in after life, it is believed, changed his mind on any important question, except one. In his younger days, he embraced the opinion of those expositors who held that the Jews will yet, as a people, be restored to their own land. In his more mature years, he entirely discarded this view, and for many years opposed it with all his might. He never concealed his opinions. None was very long left to doubt which side of any controverted question he would take. His love of learning was most ardent, and he intermeddled with almost all wisdom; but after he became a pastor, his studies were chiefly, but far from exclusively, devoted to those subjects that pertained to his special work. He prosecuted with diligence the study of Hebrew. It was his custom, begun early in his ministry, to read a portion of the Hebrew Bible every day. One morning as he closed the book, he remarked, "It is thus I have acquired my knowledge of Hebrew." He was in every sense a plain man. He had a strong distaste to the use of the title "Reverend" applied to ministers. This amounted with him almost to a conviction that it was wrong, and

he used it as seldom as a decent respect for the usages of society would permit. His objection was based on the text, "Holy and reverend is *His* name." As a genial friend, as a diligent pastor, as an able and faithful preacher of the gospel, and as a professor of theology, he has left a name that is and shall be blessed.

I would now ask the reader's indulgence, to say a word in regard to my own personal relations to the deceased. I was intimately acquainted with him for a period of nearly thirty-seven years, and for the greater of that time, I was in almost daily intercourse with him. With no other person have I ever enjoyed so intimate an acquaintance for so long a time, though we were not related either by blood or marriage. Being about the same age, and becoming acquainted in early manhood, there grew up a mutual confidence and affection that never changed, otherwise than to become stronger and more steadfast with the lapse of time. He was to me like both a father and a brother—like a father, his judgment on all matters being so much more mature than mine, and like a brother, because I could use, in every respect, a brother's familiarity. I always felt more confidence in his judgment than in my own, but seldom, indeed, did we differ in judgment. If I ever did anything that I knew he disapproved of, I felt like sinning against my own conscience. He was an exceedingly genial and pleasant companion. Many a happy hour have I spent in his company. Alas! they are gone, never to return.

He was naturally what is called high tempered, yet I can say truly, that I never knew any one who had at all times so complete control of his temper. One fact will attest this. During the whole long period of our intimate acquaintance, he never spoke to me an angry word except on one occasion, and that is twenty-nine years ago. I was, perhaps, chiefly to blame. We separated, both angry. A few days brought us together again with mutual acknowledgments, the best of friends. I do not know how he felt during those few days, but to me, they were days of wretchedness. Doubtless they were the same to him. I can never forget them. Never since has anything occurred to mar our harmony in the slightest degree.

The last letter I received from him, was dated July 17th, about six weeks before his death. In it he addresses me familiarly, "My old and fast friend." The words are dear to me, for they are no empty compliment, but the utterance of an honest heart. The whole tone of this letter was rather melancholy. He complained that he had no one to talk to. He still had hope, however, that he would get well, but it was otherwise ordered. I have had to part with other dear friends during my pilgrimage, but only in one or two instances was the stroke harder to bear than this. Another of my strongest ties to earth is broken. I feel like Peden at the grave of Cameron, when looking up to heaven, he exclaimed, "O! to be wi' thee, Richie." Farewell, beloved friend. Peace be to thy ashes. No more on earth shall we see that manly face, or hear the tones of that familiar voice, but we "shall meet again,

and our hearts shall rejoice with a joy unspeakable and full of glory." "For the Lamb that is in the midst of the throne shall feed us, and shall lead us to living fountains of waters, and God shall wipe away all tears from our eyes." D. S.

DIED, in Allegheny, Pa, September 5th, 1866, M'LEOD WILLSON, aged 5 months and 19 days, only child of Andrew T. and Catharine J. Kennedy, and grand-child of the subject of the above notice.

# THOUGHTS ON JAMES 4:14—"WHAT IS YOUR LIFE?"

"WHAT is your life?" This at all times must be an important question. It applies to all men; it should regulate the outer actions of our lives, and arrest the inner thoughts of our being. The question makes a direct appeal to our judgments, our experience, our hopes, aspirations, aims, and efforts. In reality it appeals to all we say, think or do. Paul tells us our life is a vapor, aerial, without form, of any duration, or consistency, seen for a small moment and then forever gone.

To the man who knows not God in Christ as his Saviour the question is worth minute consideration, and by having regard to Scripture revelations of the vanity of all earthly pursuits, he may be the gainer, for the consequences of sin, even in this world, are heavy in their usury. Often compound interest has to be paid in a lost character, fame and reputation. Often the consequential damage is severe, for sin indulged in, brings in its baneful train penury, pains, and penalties almost too heavy to bear. How many of mankind spend their life with grief, and their years with sighing.

To the Christian, however, the thought upon the brevity of life and its concomitants, naturally teaches him to set his affections on "things above," upon things more satisfying, and enduring; by faith he sees the representation of the things not seen, and rejoices as seeing Him who is invisible.

If we stand upon the bank of a shallow stream, we observe it foams, fumes, and froths, with rapid and perpetual whirls and eddies, and such is the life of some—the shallow, noisy, and vain portion of society, who never think of the world to which they tend, dying in the midst of life, living to no purpose, wilfully expunging their existence, and yielding not their proper quota to the aggregate good.

If we walk by the sides of a deeper stream, we observe more gravity, more majesty, more solemnity; it possesses not the impatient, restless eddying of the former, but is more sober and staid; it illustrates the proverb that "still waters run deep." We have here the two great divisions of mankind, the giddy and the grave, the pleasure-taking and the care-plodding; and yet both may and often

flow on to the vast ocean of eternity, alike ignorant of the great Being who made them, and in a measure alike unconscious of the life they live. The stream of time in its two branches will flow on, distributing its rich ~~benefits~~ and blessings till it is lost in the fathomless eternity. What becomes of the vessel borne on its bosom? Is it a vessel to honor, a vessel of mercy, or a vessel fitted by sin for destruction? The life of a publican and Pharisee must end in certain condemnation, if the great "harbor of refuge" is not reached.

To breathe merely, is *not* life. We are in bondage if we are chained to a daily routine ~~of~~ unconsciousness; we are infidels if our thoughts are not God-ward; we are in a dreadful torpor if unconscious of our best interests; we are insensate if we are only concerned with the daily wants of our animal nature; we are mad even while we lay claim to intelligence and reason, if we trust in ourselves, and seek not life in Him who is "the way, the truth, and the life."

Pray, what greater madness can there be, than that a man should never think of his best interests, who only grasps at shadows as they pass by him, and turns away with aversion from the only enduring substance? What greater proof can there be that the human *will* is alienated from God? Sin blinds, maddens, and destroys; reason is destroyed, the affections poisoned, the judgment perverted, and the will estranged. The whole head and heart are sick; the leprosy of the most dire kind is in the house, and yet it is not felt—yet it is denied that man hastens to destruction. The whole labyrinths of the heart of man wind in complicated deceivings; he cannot sound its depths of sin and folly with his own shallow plumb-line of reason. Emphatically, he who trusts in his own heart is a *fool*; there can be no greater slave than he who is enthralled by his own moral and spiritual ignorance. By the fall, naturally and truly, "in the midst of life we are in death." Yes, who can doubt it, we are dead unto God, dead in trespasses and sins. This, then, is the life of every son and daughter of Adam, and no change for the better will occur, till the *sovereign* fiat goes forth, "arrest that man."

The man once dead in sin, once living a dying life, ever dreaming of his own visionary excellency, now drawn to the cross of the Saviour, and finds there that his burden loosens and falls ever away; he becomes dead unto the things he thought to be life, finds that he has a life hid with Christ in God, and gazing upon the cross of Christ, he can exclaim, "Who is he that condemneth?"

We have dwelt thus far upon the vanity, infirmity, and iniquity of human life, though it is much more pleasant to dwell upon that life, the power of which is endless. We acquire the former by our Adamic relationship. We possess the latter by spiritual union with Christ. The tendency of the former is to death, judgment and *eternal* punishment, the result of the latter is endless life in the *realms of glory*.

By virtue of this union, and the covenant relations and respon-

sibilities on the part of Christ, he in due time was made sin for his people; a sin-offering for his chosen; they are saved from the second death, and are crowned ultimately with endless life with Christ in glory. "I am the life." "He who hath the Son, hath eternal life; he who hath not the Son, hath not life." There is no vital eternal life out of the Son of God. What then hath he? Death! "for death hath passed upon all men." (1 John 5:11.) There is no life, no salvation, no hope, *out* of Christ. Life in Christ is a power to endless life, while sin is a power to eternal death. "He that heareth my word," saith the Saviour, "and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life." (John 5:24.) This subject was a favorite one with Paul. He says, "Christ is our life"—"Your life is hid with Christ in God." (Col. 3:3, 4.) This carries the mind back to the relationship which existed between the church and Christ as her head before time began—that eternal union which our blessed Lord so forcibly sets forth in his prayer. A life hid in Christ with God can not be destroyed by any event. It insures a certain salvation, for where Christ the head is, there the members must be also. Sin separated them, but the Saviour through his suffering was made perfect, and the union which sin had apparently broken, is restored by his death, and the divine union confirmed by his death.

This union could not be effected by the fall, though there could be no communion between God and man, except upon the basis of a sacrifice for sin; the suffering of Christ became the satisfaction for the sins of the church, and the way of life is thus made manifest to the soul of the believer. Christ learned obedience by the things he suffered; he was obedient even unto death. *How* then can we manifest our obedience to the Saviour? The vitality of the branches is manifest by the fruit they bear; the essential life is the root, but the sap must be shown in the branches, otherwise we are not branches of the living vine.

Life is a warfare; life is fleeting, and we should seek to snatch the moments as they pass, and turn them to some good purpose; thus redeeming the time, seeing the days are evil. Let us seek to leave some testimony to those that come after us, that *we* feared God; let us show to our successors "in life's broad field of battle," that we lived for some good end. And in the words of the poet,

"Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

Working well in God's field, and waiting patiently the down-coming blessing.

Lastly, life considered in its subordinate character, is one of shadows; there is nothing apart from Christianity, that is worthy of the name of life; there is nothing that can satisfy; the sanctified mind, especially, can find no resting place except in Christ. *The rich, the great, the learned, the powerful, are not to be envied*



The voice, however eloquent, will falter and ~~cease~~; the powerful pen of the historian may fall from his hand, ere his projected and allotted labors are achieved; the limner may make his outline, but he may never live to mix the colors to render vivid the conceptions of exalted taste. The statesman, the historian, the poet, and the painter may die, and may do so without hope for another world; but the child of God shall live forever. Christian, set then your affections more earnestly upon things above, seeing your life consists not in the abundance of earthly things you possess, but in a divine life in Christ.

C. S. D.

OTONABEE, C. W., August 23, 1866.

### THE GROUND OF ADMISSION TO THE FELLOWSHIP OF THE CHURCH.

OUR attention is called to this subject by an inquiry in a letter from a correspondent. The precise point of the inquiry is: What are the qualifications required by the church in order to receive applicants into full communion? We answer, in the first place: No one is entitled to membership in the visible church, who is not a member of the church invisible. A profession of faith is the outward expression of faith in the heart. Where there is no faith, the profession of it is hypocrisy. But in the second place, Christian knowledge, experience and practice are the evidences of faith. If it be asked, How can a session know that the applicant has faith? We answer, by the results of faith. "By their fruits ye shall know them." A confident declaration that he is a believer is not the only evidence, nor even the main one, that he is a believer. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven." Matt. 7: 22. Men may be and often are deceived in regard to their state. The true proof of faith is taught in the same verse: "He that doeth the will of my Father who is in heaven."

It is plain then that it is not by his profession but by his practice, that the genuineness of any one's faith must be tested. A session must seek for the evidences of a saving change in applicants for admission, not in their declarations as to their state, but by inquiring after the fruits of it. These are: a belief in the form of sound words prepared by the church from the Scriptures; a careful observance of all the ordinances of religion; and a walk becoming the gospel. Where these are, there is such evidence of a gracious state as will warrant the session to admit to the fellowship of the church. That they are sometimes deceived, is indeed true; but certainly they would be more frequently deceived, were they to rest solely on the applicant's own assertion that he was converted. And the result of the mistake would be not only to admit unworthy persons, but also, and we fear often, to exclude God's dear children. Many of them walk in darkness and have no light,

and were they required to declare explicitly that they were believers in order to be received into the church, their tenderness of conscience, and their fear of being mistaken would hold them back from making such a declaration. Knowledge, experience and practice are the evidences to be sought for of a state of grace which is the true ground of membership in the church.

### NATCHEZ MISSION.

As most of our readers are, we presume, aware, the Central Board of Missions have found it necessary to discontinue the Natchez Mission. Several causes led to this; the main one, however, was the state of the treasury. We were not supplied with funds to carry on the mission work both there and in Washington. The following extract from a letter from one of our devoted teachers in the Natchez schools, shows that aside from this, money could not be wisely spent there in existing circumstances. No doubt good has been done, seed has been sown that will bear fruit in the intellectual and moral improvement of the people. But as there was no prospect of organizing a congregation, we would have failed in the discharge of the duty required of us if we had continued the mission.

NATCHEZ, Oct. 24, 1866.

REV. T. SPROULL—*Dear Sir*:—As the Natchez Mission has been discontinued by order of the Board, we who remained during the summer, feel it a duty to inform you of what has been done in reference to our schools here since Mr. Johnson left. The Misses Speer and myself are all that remained. They taught in the Union school till the 15th of September, when the Principal, Miss Somers, of the A. M. S., thought it advisable to give the children a short vacation. This school averaged about forty-five daily.

I taught in Wall street church till the 13th of August, when the building was returned to the former owners. I then opened school in our own house and continued it to the last of September. As the room was not sufficiently large to accommodate all the school, I retained only the more advanced classes. Throughout the summer it averaged from thirty to thirty-five each day. The chief cause of this rather small average, was sickness. Cholera, though not epidemic in the city, prevailed to some extent in Natchez-under-the-hill, and in the kraal. Many colored people died of it in both places, and many, from fear of it, went into the country. The mortality was greater among the colored population than the white, owing, in part, no doubt, to their manner of living. It is safe to say, that in Natchez and vicinity the difference was four to one.

Immediately after the close of the Union School, the Misses Speer began an evening school, which we kept up till the 16th of October. By this time teachers of the other associations had arrived and were beginning operations, and as Mr. Johnston was not here as soon as expected, we felt it absolutely necessary, in order to retain our pupils, to go into school again, till he and the teachers should arrive. Accordingly Miss R. Speer took her place in the Union school, and Miss S. Speer and I opened school in a house in the yard, formerly occupied by renters. This was the 16th inst. On the 18th we received from Mr. Johnston a letter containing news of the discontinuing of the Mission.

We have felt for some time that the money spent on this Mission might be spent to better advantage elsewhere. We have much opposition to encounter here, not only from the white citizens, but from the colored ones too, espe-

ially the Methodists, who are the most numerous and influential class. They have done much to injure our schools, particularly the Sabbath school. The largest number we have had in our Sabbath school this summer was about sixty. All children of Methodist parents, or nearly all, have been induced to attend the Methodist Sabbath school by fair premises, prizes, and showy exhibitions as regards dress, but in no other sense. This would not be so much a cause of regret, were the teachers there all competent, but such is not the case. Some of their Sabbath school teachers cannot read, very intelligently, a chapter in the Bible.

We feel, however, that our labor here has not been in vain. God has kindly permitted us to see some fruit. We have had a number of very promising young persons in our schools whom we regret to leave, but hope to be able to have some of them taken under the care of the "Geneva Institute," after a time.

L. M.

### PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met on 3d Tuesday of October (16th); twenty-nine members were present; Rev. S. Sterrett absent on account of sickness.

The Trustees of Westminster College were directed to use the building to the best of their ability, for the benefit of the Theological Seminary.

A call from Kossuth congregation, Iowa Presbytery, was presented to Rev. T. M. Eldor, and rejected.

J. R. M'Farland, J. R. Newell and T. A. Sproull, students of theology, delivered trial pieces for licensure, which were sustained. W. J. Gillespie delivered a specimen of improvement, also sustained. Messrs. R. J. George and D. B. Wilson were taken under care of Presbytery as students of theology—the latter as second year student, having been in the Seminary one session:

Rev. John Wallace laid upon Presbytery's table a certificate from Lake Presbytery of U. P. Church, and also a request to be restored to church privileges:

A committee, consisting of Dr. Sproull, A. M. Milligan, J. Hunter and W. M'Gee, to confer with Mr. Wallace, was appointed, who reported the following, which was adopted:

WHEREAS, It appears from the records of Presbytery that there was a libel served three times on Mr. Wallace, to which he failed to answer; and whereas, facts have come to the knowledge of Presbytery which show that the chief matter of the libel in the case of a mortgage has been adjusted; and whereas, Mr. Wallace has purged himself of contempt of court for not appearing for trial; and whereas, no act of suspension was passed against him; therefore,

*Resolved*, That Mr. Wallace be required to declare his sorrow for leaving the fellowship of the church, and upon renewing his declaration of attachment to all the distinctive principles of the church, and his determination to maintain them by a consistent practice, that he be admonished by Presbytery, and received into the fellowship of the church and the exercise of his ministry.

Mr. Wallace was asked if he was willing to comply with Presbytery's action, and answered in the affirmative. He was then admonished, and his name recorded on roll of Presbytery.

Synod's orders, p. 235, No. 7-8, vol. 3, and p. 243, No. 7-8, vol. 4, of the Magazine, with regard to sufficiency of pastors' salaries, were taken up and the following adopted:

"Synod having given direction to the Presbyteries to make inquiry as to the sufficiency of the salaries of pastors in their bounds, to support their families and provide facilities for increasing their literary acquirements, Presbytery instituted an inquiry on the matter, and ascertained that there is not a minister in the Presbytery who can support a family respectably upon the salary which he receives from his congregation, and that the most economical and judicious of our pastors find it necessary to supplement their salary to the extent of from \$150 to \$200. That this condition of things operates in such a way as to deprive our pastors of the enjoyment of libraries at all adequate to their work, shuts them out from the current literature of the day, and renders it necessary that the time and study which ought to be spent in preparation for the pulpit should be employed in struggling to eke out the slender means of subsistence, or supplement it by toil so as to obtain an honest livelihood. The result is that the efficiency of our ministry is greatly limited—they cannot carry the truths of our testimony beyond the bounds of their own congregations, either by the living voice or printed page. Our teachers are removed into a corner, their light is hid under a bushel.

"It was unanimously agreed that these facts be placed before the congregations, and an appeal made to them, that they take measures that this state of things do not continue. Presbytery cannot conceive that the members of our congregations will content themselves with giving from \$10 to \$50 per annum for the support of the gospel, while their pastors are forced to contribute from \$100 to \$500 for the privilege of preaching the gospel to them. 'Brethren, these things ought not so to be.'"

Rev. T. M. Elder was authorized to perform pastoral duties in Rehoboth congregation during his presence in its bounds. He is also allowed to accept from the State of Pennsylvania the office of "Superintendent of a school," for the education of the children of soldiers killed during the war, tendered to him.

Congregations were directed to raise funds for Presbytery's Domestic Mission Fund, and forward it to W. Wills, Treasurer.

Revs. T. Sproull, A. M. Milligan, J. Hunter, and Elders James Boggs and John A. M'Kee, were appointed a commission to hear such pieces of trial for licensure from students, at such times as the parties may agree upon prior to the spring meeting of Presbytery.

The Committee on Finance reported the following, which was adopted:

Finance Committee respectfully report that they have examined Treasurer's report and find it correct, and recommend that it be published in the minutes. Also recommend that Rev. T. Hann

be paid balance due him on supplies, \$21; and that when there are funds in the treasury the following congregations receive supplements: Oil Creek, one year, \$75; Salem, one year, \$75; Oil City, one year, \$100. And recommend further, that Presbytery adopt some measure that will increase the Home Mission Fund.

The Synodical traveling expenses are, on the basis adopted by Synod, distributed as follows:

Allegheny,	815 members	.....	\$94 50
Pittsburgh,	75 "	.....	22 50
Wilkesburg,	93 "	.....	27 90
Union, &c.,	122 "	.....	36 60
Springfield, &c.,	90 "	.....	27 00
Rehoboth,	"	.....	21 00
Jackson and Poland,	52 "	.....	15 60
Salem,	88 "	.....	26 40
Brookland,	173 "	.....	53 40
Little Beaver,	90 "	.....	27 00
Slippery Rock,	128 "	.....	38 40
New Alexandria, &c.	215 "	.....	64 56
Monongahela,	90 "	.....	27 00
Pine Creek,	28 "	.....	8 40
Miller's Run,	70 "	.....	21 00
Oil City,	32 "	.....	9 60

\$536 70

W. WILLS, *Chairman*.

The following is the Treasurer's report:

WILLIAM WILLS, *Treasurer*, in account with Pittsburgh Presbytery.

1866.

		Dr.
April 9,	For balance at last report,.....	\$45 20
" 12,	For cash from Slippery Rock, per T. Sproull,.....	20 00
May 1,	For one coupon U. S. 5-20 bond of \$1,000,.....	30 00
" 1,	do do \$50,.....	1 50
" 1,	27 per cent. premium on above,.....	8 50
June 13,	For one coupon 7 3-10 bond of \$500,.....	18 25
Sept. 13,	For cash received for exchange of old 5-20 bond for new issue,.....	22 50
Oct. 16,	For cash received from Slippery Rock congregation,.....	40 00
" 16,	From Mrs. Benj. Cook, of Little Beaver congregation,....	3 00

\$190 95

1866.

		Cr.
April 12,	By cash paid Rev. T. Hannay,.....	\$22 00
" 13,	" " Rev. A. J. M'Farland,.....	25 00
May 10,	" " Rev. J. Hunter for Rev. D. Reid,.....	37 50
" 12,	" " Rev. J. J. M'Clurkin,.....	37 50

\$122 00

Balance in Treasury,.....\$68 95

ALLEGHENY, Oct. 16, 1866.

Presbytery adjourned to meet on Monday evening immediately prior to meeting of Synod, at 7 o'clock, in Allegheny.

N. M. JOHNSTON, *Clerk*.

# NEW YORK PRESBYTERY.

THE New York Presbytery met in the 1st Ref. Pres. Church, New York, Oct. 30, 1866, at 7½ P. M. The Moderator, Rev. Joshua Kennedy, preached the opening sermon from Acts 11: 24, "For he was a good man, and full of the Holy Ghost, and of faith; and much people were added unto the Lord." His theme was, "*Spirituality of mind an element of ministerial success.*"

A commission previously appointed had organized the members of the Argyle station into a congregation; the congregation will be known as *West Hebron* in future.

Agreeably to the direction of Synod, Presbytery appointed a committee to inquire into and report upon pastor's salaries. A committee was also appointed to inquire into the State laws regulating marriage, and report what changes if any should be made in these to conform them to the Divine law.

Presbytery apportioned the following sums to the congregations under our charge, to be forwarded by them to next Synod for defraying the traveling expenses of members:

First New York,.....	\$ 66.90	White Lake,.....	\$26.10
Second New York,.....	109.20	Walton,.....	14.00
Third New York,.....	88.50	Kortright,.....	18.40
Brooklyn,.....	32.40	Bovina,.....	16 00
Boston,.....	35.70	Ryegate & Barnet,.....	54.50
First Newburgh,.....	63.90	Craftsbury,.....	22.90
Second Newburgh,.....	48.00	Topsham,.....	15.80
Coldenham,.....	15.00	West Hebron,.....	8.40

The Treasurer's Report was as follows:

1866.	RECEIPTS.	DISBURSEMENTS.	
May 15, Balance in Treasury.....	\$541.23	May 16, Rev. J. B. Williams.....	\$10.00
" 20, White Lake Cong.....	11.50	" " Rev. J. W. Shaw.....	4.00
Oct. 22, 2d Cong. New York.....	78.35	" " Rev. J. O. Bayles.....	11.00
		" " Rev. R. Z. Willson.....	58.80
	Total,.....		\$83.80
Oct. 30, 1866, Balance in the Treasury.....	\$631.08		\$547.28

JAMES WIGGINS, Treasurer.

## SCALE OF APPOINTMENTS.

*Topsham and Craftsbury*—Rev. R. Z. WILLSON, Nov., Dec. Jan., Feb. and March. Rev. J. M. BEATTIE, one day in each discretionary.

*West Galway*—Rev. S. CARLISLE, 2d Sab. of Dec.; Rev. J. W. SHAW, 1st Sab. Jan.; Rev. J. O. BAYLES, 1st and 2d Sabs. March; Rev. R. Z. WILLSON, 1st and 2d Sabs. May.

*West Hebron*—Rev. J. W. SHAW, 3d and 4th Sabs. Nov.; Rev. J. KENNEDY, 1st and 2d Sabs. Dec.; Rev. R. Z. WILLSON, all of April.

*Centerville*—Rev. J. B. WILLIAMS, two days optional; Rev. J. W. SHAW, one day optional.

*Ballybay*—Rev. J. B. WILLIAMS, one day, time optional.

*Fayston*—Rev. J. M. Beattie, one day, optional.

Presbytery apjourned to meet in the 2d Church, Newburgh, on the 3d Tuesday, 21st of May, at 7½ P. M. Rev J. B. Williams to preach the opening sermon.

J. C. K. MILLIGAN, Clerk of Presbytery.

# MINUTE OF PHILADELPHIA PRESBYTERY ON THE DEATH OF REV. PROF. J. M. WILLSON.

SINCE our last meeting, Rev. Prof. James M'Leod Willson, D. D. a constituent member of this court, has been removed by death. Presbytery while feeling its great loss, and recording, as it hereby does, its sense of sorrow, would recognize a gracious and divine sovereignty as toward ourselves and the church at large, and an act of mercy and deliverance toward one of Christ's eminent and faithful servants. Our grounds of confidence that death has been to him the realization of unspeakable gain are so certain, that we cannot but acquiesce with cheerfulness in the dispensation, and say with adoring reverence, "The Lord hath done all things well."

Prof. Willson died in the 57th year of his age. He was born Nov. 17th, 1809. He was the second son of the late Rev. James R. Willson, D. D. He was educated in Union College, Schenectady, N. Y., studied theology under the direction of his father, was ordained to the office of the ministry in 1834, and installed pastor of the 1st congregation, Philadelphia, a relation that continued happily until his removal by Synod to Allegheny City in 1862, as Theological Professor.

Dr. Willson was endowed with gifts of a high order, gifts which he cultivated with uncommon assiduity and industry. As a theologian, he was able and accurate; as a preacher, earnest, instructive and faithful; as a presbyter, ready and skillful; as a professor, apt and beloved; as a man, genial and kind; as a Christian, consistent and exemplary, respected by all who knew him, both for his attainments and for his integrity.

S. O. WYLIE, *Mod.*  
T. P. STEVENSON, *Clerk.*

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## HOWARD FREEDMEN'S INDUSTRIAL SCHOOL ASSOCIATION.

WE regret that we omitted to notice this association in our last issue. Its object is "to provide employment for Freedmen, and teach them to work." Miss M. A. Duncan, a member of the R. P. congregation of Allegheny, has the charge of the female department. Already she has been successful in furnishing house servants to persons at a distance, and at the same time providing the means of living to those who otherwise would suffer, or be a burden. We earnestly commend the enterprise to the liberality of the benevolent. Miss Duncan's address is—Miss M. A. Duncan, Manager of the Industrial School, Sixth street, between M and N, Washington. We hope to notice the progress and success of this Institution more fully hereafter.

## OBITUARIES.

DIED, at his residence in the city of New York, on the 17th of July, in the 25th year of his age, WM. J. WIGGINS, deacon of the Second Reformed Presbyterian congregation. In his case, parental dedication and instruction were signally owned and blessed. At an early age he was admitted to full communion in the church. Soon after he was called by the voice of the congregation to the office of deacon. In the discharge of the duties of the office, his generosity, superior education, business talents, and ardent zeal, qualified him for extensive usefulness.

Wisely and well, with great acceptance to the members and people of the congregation, he performed his work. His last service was for the house of our God. With him life and labor terminated together. His life was short, but he accomplished much, and his name will be had in grateful remembrance by the congregation which he so ardently loved and so faithfully served, by the officers with whom he associated, and by the Sabbath school for whose prosperity and comfort he so diligently labored. He leaves a young widow, an affectionate father and family to mourn their bereavement, yet grateful to God for what he was enabled to accomplish in his short life. COM.

DIED, of diarrhoea, August 16th, 1866, near Olathe, Johnson Co., Kansas, in the 57th year of his age, ADAM DUGUID. The deceased made an intelligent profession of religion when 23 years of age, being admitted to the communion of the church in 1833 by the session of Sterling congregation.

In 1836 he removed to Steuben Co., Indiana, and at the organization of the congregation of Cedar Lake in 1841, he was ordained to the office of ruling elder. In the spring of 1866 he removed to Kansas, in hope of improving his health, but an all-wise Father had otherwise ordered. The deceased was of a quiet, retiring disposition, and genuine but unobtrusive piety; and whilst not calculated for a disputant, yet in troubles of a general or more local character he was firm and unflinching in what he regarded as truth and right. He leaves an aged widow and feeble son, also a widowed daughter with her two small children, to mourn his loss; but the same God who took away the daughter's husband and soon after the mother's, says: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." COM.

## BOOK NOTICES.

FROM Robert Carter and Brothers, No. 530 Broadway, New York. For sale by Davis, Clarke & Co., Wood Street, Pittsburgh.

THE GREAT PILOT AND HIS LESSONS. By Rev. Richard Newton, D. D.

The name of the author of this work is security that it will be worth the money it costs, and the time spent in reading it. In it, Scripture doctrines and precepts are illustrated in an attractive manner. It will be read with profit not only by children, but by people of a larger growth.

AMONG THE SHEAVES. By the author of "Win and Wear."

This is also an attractive book. "Win and Wear" has made the writer already favorably known to the public. These books would make nice New Year's presents.



From James S. Claxton, 1214 Chesnut street, Philadelphia.  
For sale by Davis, Clarke & Co., Wood Street, Pittsburgh.

**CHARITY HELSTONE: a Tale.** By Mrs. Charity Brook.

**DUTIES AND DIFFICULTIES; or, Mary Mathieson.** By the author of "Joseph the Jew."

**NETTIE WALLACE; or, The Priceless Ornament.** By Miss C. M. Trowbridge.

We have not had time to examine these books, but a friend in whose judgment we have confidence, pronounces them good. All the above works are got up in handsome style. We hope they will have a ready sale, both as a benefit to the readers and to the publishers.

**SCRIPTURE READING CALENDAR.** A plan for reading the Bible through in a year. By Rev. James Price, Pastor of the U. P. Church, Frankford, Philadelphia. Single copy, 25 cents; ten copies, \$2.00; fifty copies, \$9.00.

Whatever would tend to encourage and facilitate in reading the Bible, is a contribution to the cause of truth. This is the design, and we think will be the effect of the Calendar. While it is not so important to read much as to read well, both may be combined by this plan in reading the Bible. Let parents get it for their children, and by offering a reward induce them to go through the course prescribed in it for the next year.

**BIBLICAL REPOSITORY AND PRINCETON REVIEW.** Edited by Charles Hodge, D. D. Published by Peter Walker, 821 Chesnut Street, Philadelphia.

The October No. of this quarterly contains seven well written articles. The *first*, The Preaching for the Times, is seasonable, and should be read and studied by preachers and those who are preparing to preach. The *second*, The Trinity in Redemption, is an elaborate discussion of a deep subject in theology. On some points there is inaccuracy of expression, if not of thought. We instance the following: "The second person of the Godhead, while in his personality as the Son, he is subordinate to the Father," &c. The remaining articles will interest and profit the attentive reader.

### TRIBUTE OF RESPECT

BY THE STUDENTS OF THE REF. PRES. THEOLOGICAL SEMINARY.

**WHEREAS**, God by an inscrutable providence has seen fit to call from the church militant to the church triumphant, our highly esteemed and much beloved Professor, Rev. James M. Willson, D. D., thereby inflicting upon us an irreparable loss; therefore,

*Resolved*, That by his removal the church has lost a faithful minister, the cause of Christ a fearless and tireless advocate, and we a kind and talented instructor.

*Resolved*, That while in sorrow we record his death, we desire to submit in uncomplaining reverence to the will of our Heavenly Father.

*Resolved*, That since he has gone to receive the "Well done" of his God, we will endeavor so to live that we may share with the glorified spirit the joys of heaven.

*Resolved*, That we tender to his bereaved family our warmest sympathies.

JAMES A. BLACK,

ARCHIBALD W. JOHNSTON,

WM. J. GILLESPIE,

T. A. SPROULL,

Com.







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